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The articles in The Review and Press Departments are condensations or summaries of the original articles, or of salient points in those articles. In no case are the editors of THE LITERARY DIGEST responsible for the opinions expressed, their constant endeavor being to present the thought of the author from his own point of view.

In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

## The Reviews.

### POLITICAL.

#### SPEAKER REED'S ERROR.

By X. M. C.

*North American Review, New York, July.*

[The following "digest" was prepared for last week's issue. Another and inaccurate "digest" of the same article reached the editor at almost exactly the same time, and by an unfortunate mistake was sent to the printer instead of the following, and the mistake not caught until too late for correction.—Editor *The Literary Digest*.]

At the opening of the present session of Congress, the Democratic minority in the House of Representatives sought to impede objectionable legislation by refusing to vote during the call of the yeas and nays. The Republicans having used this embarrassing device when the Democrats held the majority,

the public responsibility is fairly divided between the two Parties. To end it, Speaker Reed decided that it was not necessary to have a quorum of the House answer to the call of yeas and nays, if, upon count by the Clerk of the House, the members who sat silent would, in addition to the members who answered to their names, make up a quorum. The tactics of silence were therefore rendered valueless.

The correctness of his decision has not been demonstrated, and I venture the opinion that while the Speaker's design is praiseworthy, his method reverses all safe precedents of the House, and violates the spirit and letter of the Constitution.

Speaker Reed had power to arrange the Rules of the House in the precise form he desired.

Rule VIII., Clause 1, reads: "Every member shall be present within the hall of the House during its sittings, unless excused or necessarily prevented: and shall vote on each question put unless he has a direct personal or pecuniary interest in the event of such question."

Speaker Reed's principal reform, as he believed, was to embody his Parliamentary decision in

Rule XV., Clause 3, which is to the effect, that "sufficient names of members present but not voting can be counted and announced in determining the presence of a quorum to do business."

The Eighth rule, as old as the Government, which the Speaker had already inserted in the code of the present Congress, makes it the imperative duty of each member to vote when present; but rule Fifteenth permits any member who is present to refrain from voting, if he prefers to remain silent. Instead of voting because present, the Fifteenth rule regards mere presence as a valid excuse for not voting.

These two rules are absolutely contradictory and irreconcilable. One cannot be enforced without destroying the other. Was the Eighth Rule inserted in the code of the House to remain unenforced, while Speaker Reed, in a spirit of plenary indulgence, invented the Fifteenth Rule for the ease and convenience of members? Speaker Reed is the first author of any code of law, Parliamentary or otherwise, who deliberately inserted a mandatory rule on one page, and then on the next page inserted a mandatory rule making proclamation that no one need obey the first. The illustrious *Dogberry* is the original authority for this mode of enforcing law, when he charged the Watch to "comprehend all vagrom men, and bid them stand, in the Prince's name," but if he will not stand, then to "let him go, and thank God you're rid of a knave!"

In the *North American Review* of March last, Speaker Reed argues that the Constitutional provision which authorizes the House "to compel the attendance of members" was merely intended to bring members to the House, who "by mere attendance" discharged their whole duty. To quote the Speaker literally, "attendance alone was and is necessary," by the Constitution. If "attendance alone is necessary," is it not most extraordinary that Speaker Reed should have embodied in the code of the House the compulsory Eighth rule? Whence does he derive authority for a rule that declares that "every member" who is in attendance "shall vote"?

The new rule is superfluous, as under Rule VIII. the Speaker has power to fine any member who refuses to vote, and in the same way that he can compel attendance, he has also power to compel those present to vote. Can there be any doubt that a member refusing to vote when the yeas and nays are called, and when he is admonished to do so by the Speaker, should be punished? Suppose that the Speaker had provided in his Rule XV. for a fine of \$50 for every refusal to vote, this would prove completely effective.

The Constitution declares that "a majority of each House shall constitute a quorum to do business." Heretofore and uniformly it has been held that "a quorum to do business" means a quorum taking part in the business of the House.

Speaker Reed has decided otherwise. His method may be illustrated by the following: A quorum is a majority of the House; at present that is 166 members. If 129 vote for a measure and only one against it, Speaker Reed's ruling declares the measure carried, providing the clerk of the House can fill the quorum by counting 36 members present in the Hall in addition to the 130 who vote in response to the roll call. The *reductio ad absurdum* seems complete when, for example, ten members voting *yea* and five voting *nay* (and idle members enough looking on to make a quorum) can enact any bill into law.

The President's veto of any bill cannot be overridden *except by a vote of two-thirds of each house*; "but in all such cases, the votes of both houses shall be determined by yeas and nays, and the names of the persons voting for or against the bill shall be entered on the journal of each house respectively." Suppose a bill vetoed by the President returned to the Senate, reconsidered, and passed over the veto by 50 to 24. Two-thirds have voted in the affirmative, and the total forms a quorum. The bill goes to the House, which votes 90 in the affirmative and 40 in the negative. Two-thirds of those voting voted to override the veto, but the total vote is only 130—36 short of a quorum. Now the Constitution expressly says that in passing a bill over a veto, the votes of both Houses "shall be determined by yeas and nays." How can Speaker Reed count a class of members who voted neither *yea* nor *nay*? Under what rule can he add 36 who did not vote, to 130 who did? On which side will he count them? If he divides them evenly, giving 18 to each, the vote will stand 108 to 85, which would change the result, because it would not show a two-thirds affirmative vote. If a veto were thus overridden, it would be the duty of Congress to inquire into the mental capacity of a President who would so readily surrender the Constitutional rights and powers of his office.

The Constitution, Judge Cooley's "Constitutional Limitations," Sir T. Erskine May, Judge Story, "The Federalist," are in direct antagonism to Speaker Reed. Up to this time the highest authority the Speaker has quoted is that of Gov. David B. Hill, when, in a partisan exigency, as President of the New York Senate, he gave a decision that a senator present was a senator voting. But is it not unprecedented for the presiding officer of a National House of 330 members, representing a continental nation of 65,000,000 people, to rely for his parliamentary guidance on a partisan precedent of David B. Hill, or the Tennessee Legislature?

To violate the Constitution; to demoralize the House by allowing less than a quorum to do its business; to destroy thereby the safeguard, the vigilance, and the responsibility of Representative Government; to pass over the offence of members who bring the authority of the Speaker into contempt, and the business of the House into anarchy—these are the defacements of order which the enforcement of Rule XV. will in time stamp upon our Parliamentary history.

#### THE EXECUTION OF PANITZA, A "BULGARIAN ATROCITY."

*Revue Bleue, Paris, July.*

THE Panitza case is full of dramatic situations. One morning in 1887, when Major Panitza was on duty at Rustchuk, he received an invitation to go to Giurgevo. He went there accordingly and met M. Viliamof, the Secretary to the Russian Legation at Bucharest, who without raising any questions as to Panitza's capabilities, asked him to effect a *coup d'état* in Bulgaria, that is, to surprise and capture Prince Ferdinand and his Ministers in a body, and thus open the way for the

Russian general on the frontier to enter Bulgaria, form a provisional government, bring together a grand Skupstchina, and finally force a prince of Russia's choosing on the Bulgarian people. Panitza accepted the task and subsequently found accomplices, one, of whom, named Theodore Arnaudof, was the proprietor of a public hotel at which the conspirators ate, drank, and harangued. Among those whom Panitza corrupted were one captain, one lieutenant, and, it is believed, one doctor, in the Bulgarian army, and also Prince Ferdinand's guard of honor; and it was arranged that in 1890 when the Prince on his return from a European tour would be welcomed by all the Ministers of State, the guard should suddenly close up and make prisoners of the whole party. The plan failed, because, among other reasons, the Prince's railway train arrived unexpectedly early. Foiled at the railway station, Panitza determined to try the palace; and, relying again on the assistance of the guard of honor, chose the night of the 11th of January, 1890, as the time for the accomplishment of his dark design. On that terrible—at least prospectively terrible—night, Panitza melodramatically enveloped himself in an ample cloak, seized a large revolver, kissed his weeping wife, and repaired to the scene of action with Arnaudof, another accomplice named Rizof, the army doctor named Mirkof, and Panitza's valet, named Milo Kolaf. The valet seeing a phantom—perhaps a policeman or a soldier—at the door, burglariously entered the palace through a window. But the conspiracy had not been conceived by M. Viliamof alone. Involved with him were a M. Kalabkof, of Rustchuk, who was at once a merchant, an officer of the Russian army reserve, and a political agitator; a functionary higher than M. Viliamof, namely, M. de Khitrovo, the Russian Minister at Bucharest; higher still, M. Zinovief, the Head of the Asiatic department of the Russian Foreign Office; and, highest of all, the Czar of Russia! All this seems to have been discovered before the night of the 11th of January, for on that night Panitza suddenly said to Dr. Mirkof, "We are betrayed. You must give us a letter to your cousin Col. Kizof, who alone can extricate us from our trouble." The doctor refused; Rizof drew his sabre, Panitza presented his big revolver; the terrified doctor killed himself; and, now that Panitza too has been killed, M. Stamboulof, the Prime Minister of Bulgaria, claims to have saved his country.

This epitome of the case is open to objection from an artistic point of view. The conspirators, fourteen in number, are too many. Their names—Kizof and Rizof, Novarof and Tchaodorof, Mirkof and Milo Kolaf—are so much alike that it is difficult to distinguish one from another. Panitza as an arch conspirator is singularly destitute of inventive genius; for even when he shifts the scene of action he makes no change in his *modus operandi*, or in his one instrument, the guard of honor. And, lastly, though his plan is almost infantile in its simplicity, it cannot be carried out in less than three years, during which, without making any effort to keep his secret, he escapes being detected by the subtle Bulgarian police, and eludes the watchful eye of M. Stamboulof. This concatenation of improbabilities smacks of inferior comedy. It is contrary to all the rules of art.

It is the serious side of the case, however, that requires attention. Major Panitza was apparently a swaggering drunkard, and he might in his cups have talked of dethroning Prince Ferdinand; but there is nothing in the evidence against him to show that he was a really dangerous person. In accusing a great Empire like Russia of needing assistance from him and two other obscure officers of the Bulgarian army to overturn the throne of Bulgaria, the government of that principality assumes a provocative attitude, which is not only unbecoming in a small power, but is objectionable because it may disturb the peace of the whole of Europe. Prince Ferdinand would do well to reflect on this subject, and to remember that though Panitza has been assassinated, there remains in the person of



the Bulgarian Prime Minister a more dangerous conspirator—dangerous at home and abroad.

### THE RACE PROBLEM.

SENATOR WADE HAMPTON, OF SOUTH CAROLINA.

*The Arena, Boston, July.*

A PREGNANT fact, one that cannot be denied, confronts us at the very outset of the question under discussion, and that is, that the white and black races are essentially different, not only in physical organization, but in mental characteristics. The assertion is not made by way of reproach or opprobrium, nor does it apply to those of the race in this country—and there are many of them—who have proved their capacity to be numbered among our reputable, estimable, and valuable citizens. There are many of our native-born blacks who possess high characters and great ability, men who deserve all praise for their successful struggle against adverse fortune and hard fate; but they are the exceptions which prove the rule, which, from time immemorial, has shown that, as they were incapable of self-government, they are not fitted to govern that great race before which all others have gone down—the masterful, the conquering, and the unconquerable Caucasians. If any proof is necessary to show that the negro is incapable of self-government, we need only turn to the history of Liberia, San Domingo, and Hayti.

It would be idle to suppose that those who, in rash haste, for partisan purposes, and through unconstitutional methods, brought this race problem on the country, would now be willing to retrace their steps, by recalling the right of suffrage which they have so inconsiderately conferred on the negro. Many of them realize the grave mistake made by their party, and while they confess this privately, they dare not openly acknowledge the wrong done, for that would be an admission fatal to their claim that they are the special friends of the negro. Could the question of the abrogation of the elective franchise given to the negro be submitted to the decision of the people of the country, to those who are the true exponents of the best interests of the Republic, those who represent its welfare, its civilization, its prosperity, and its perpetuity, they would, by a vast majority, sustain the proposition. But this will never be submitted to popular judgment, because the professional politician and the pronounced negrophilists will never allow it to be done. It is certain, therefore, that negro citizenship will never be revoked.

As this remedy cannot be applied, we must turn to the "next best thing," a course that is always the truest statesmanship, and which, in my judgment, would be the deportation of the negroes, of course by their consent, to some place where they could work out their own destiny, free from contact with the white race, and where they could prove their capacity for self-government, if they possess it. Thousands of them, and many of the best, have expressed a wish to try this experiment, and our government should aid them, not only with a liberal, but a lavish hand. Let us help them to establish a nationality for themselves, where they can show to the world that the lessons they have learned here have borne good fruit, and that the savage who was brought from Africa is now a civilized, law-abiding, self-sustaining man, fit to take his place among the nations of the earth, and to be recognized in the great family of civilized peoples. Africa, the native home of the negro, still sends forth her "Macedonian cry" for religion and civilization, and there the negro of America could find ample field to redeem a continent from barbarism.

If he does not wish to enlist in this great missionary work, which should appeal to every patriotic impulse of his nature, and prefers to remain here where he is destined to be a "hewer of wood and a drawer of water," then let him advise his people to scatter over the land. If they will do this, going to the fertile fields of the great West, or to New England, the

home of his special friends, they will lift a great burden from the South, where their presence is a menace to our institutions and a fruitful source of agitation, of outbreaks, and of political interference by the general government in purely domestic affairs. This continent belongs to those who conquered the wilderness, who have taught the world how a people can govern themselves, and who want no foreign element, white or black, to control their destiny, or to debase their civilization.

THE JOURNEY OF THE PRINCE OF NAPLES.—*Nuova Antologia, Rome, June 16.*—After an absence of about three months, the Prince of Naples has returned to Rome. His journey did not, and could not, have a political object. All the same, we cannot say that his tour has been entirely lacking in political results. The kind reception by the Court of Russia was succeeded by one equally kind by the Court of Germany. The cordiality with which the Hereditary Prince was received at St. Petersburg, demonstrates that Italy, by becoming a member of the Triple Alliance, has not lost the friendship of States that know how to appreciate the pacific ideas which animate our Government. The French journals have, as usual, commented on the conduct of Russia towards us, in a manner inconsistent with truth. It would be better for France to follow the example of Russia, and put aside the distrust which damages French interests as much as our own. This, however, we can hardly hope for. There is a certain improvement in the relations between France and Italy. But the French Press, for some time past has returned to its former asperity, as was lately seen in speaking of the rumor, since denied, that the French naval squadron would come to Spezzia to return the visit of the Italian squadron to Toulon.

## SOCIOLOGICAL.

### WHAT "NATIONALISM" MEANS.

EDWARD BELLAMY.

*Contemporary Review, July.*

IN the January number of the *Contemporary Review* appeared an article by M. Emile de Lavaleye entitled "Two New Utopias," and in the March number a second article under the title of "Communism," in both of which "Nationalism," as outlined in "Looking Backward," comes under criticism. Now I propose in this paper to respond to the gist of the criticism in both articles. His concluding comment on the plan is, that there are two principle objections to its practicability—the first referring to the allotment of functions, the second to the distribution of produce.

On the first head he says that the pleasanter trades and professions would be taken up, and there would be no one to fill the less agreeable ones. He thinks that certain occupations are so repulsive, that no comparative reduction of hours, consistent with any sort of continuous work, would suffice to tempt men to engage in them voluntarily. In the first place, let it be understood, that, with the advent of Nationalism, the perilous, insalubrious, and revolting conditions which now needlessly involve these and many forms of labor would be done away with. When the administration has to depend, as it then will have to do, upon volunteers to dig coal, and stoke steamship furnaces, mines will cease to be death-traps, and a part of the money and ingenuity now lavished in making the saloon-deck luxurious, will be expended in making the stoke hole endurable. When starvation can no longer be depended on to compel the poor to beg an opportunity to do any sort of work, on any terms, and at any hazard, then, and not till then, will humane and hygienic conditions become universal in industry. And if, after having deprived these forms of toil of their most repulsive features they should be still objected to, it would still be possible to create a rush for them by giving long vacations.

M. Lavaleye's argument, that society cannot afford to abolish poverty, lest men, being no longer threatened with starvation, should be found unwilling to do the more repulsive sorts of work, is a very explicit argument for human slavery. Could there conceivably be a stronger argument against the present industrial system than this deliberate statement by one of its champions, that its successful working demands the retention of a race of helots in involuntary servitude? M. Lavaleye's second objection to Nationalism is the equality of remuneration, and to prove that no industrial system can succeed, in which equality of shares is the rule, he instances the failure of Louis Blanc's national workshops at Paris in 1848, and of Marshal Bugeaud's colonies at Beni Mered in Algeria. If I had suggested a colony, these objections would be pertinent; but National coöperation is my proposal, nor would any Nationalist suggest that the substitution of the new system for the old should be, as to equality of compensation, any more, than as to other details, anything but gradual.

Further representing the impracticability of an industrial system under which all share alike, M. Lavaleye inquires what punishment is to overtake the idler, or the man refusing to work, or the man who does as little as possible, or does it badly? Are they to be punished, or receive the same credit as the industrious workman? To dismiss a bad workman would be equivalent to capital punishment.

Let me assure M. de Lavaleye that the State would not send away a bad workman, for quite another reason than that it would be equivalent to capital punishment. That other reason is, that so to dismiss him would be to release him from his duty of service. Under the present system of industry, if a man will not work for his living, he is permitted to go his ways, and thenceforward beg or—steal it. Under Nationalism a very different course would be pursued. The man who, being able to work, persistently refused to work, would not, as now, be turned loose to prey on the community, but would be made to work in institutions, and under discipline prepared for such cases. To-day the loafer may find in the injustice of society many fine pleas for idleness; then, he would be stripped of all, and stand forth self-confessed, a would-be robber and forager on others, to be dealt with as such.

Under Nationalism, as under the existing order, man will be subject both to the stimulus of ambitious motives and the discipline of coercive force.

#### THE CATHOLIC DEMOCRACY OF AMERICA.

*Edinburgh Review.*

THE history of Catholicism in the United States during the last two generations is most effectively expressed in figures. In 1830 there were nearly half a million Catholics in a population of thirteen millions, or one in twenty-six. In 1850 the Catholics, swelled by the Irish emigration following the potato famine, numbered three millions in a population of twenty-four millions, or one-eighth; and now in 1890, the lowest estimate of its numbers, pending the publication of the census report, is nine millions, the highest twelve millions, in a total population of about sixty-five millions. From a petty and quasi-aristocratic sect in a small corner of the British colonies, and from a missionary propaganda among the Indian tribes in other portions of the territory now under the American flag, it has grown into one of the most powerful and democratic religious communities which the world has ever seen. The thirty missionaries of 1790, have in 1890 as successors, more than eight thousand priests, working under the direction of fourteen archbishops, and seventy-three suffragans, while, to the end that the new generation may be served by a national priesthood, less dependent than heretofore on alien aid, there are over two thousand seminarists of the youth of America training for Holy Orders in the Church.

The priesthood in the United States is at present drawn from every nation of Europe; not only because the immigrant flocks, in their first days in a strange land, need pastors of their own race, but also for the reason that, in a country where material prosperity is held to be the chief aim of life, popular sentiment gives little encouragement to the following of un-lucrative professions, whether clerical or secular. A growing proportion of the clergy is, however, of American birth; and the national feeling which one found in the earliest days of the commonwealth, jealous of all foreign interference in the affairs of the Church, will in time, establish an almost exclusively home-born priesthood. This same patriotic sentiment has for years been rapidly assimilating the myriad hordes of emigrants which have peopled the continent. Men now born may live to see New York, with its half German population and its wholly Irish administration become Americanized. The chief result of the influx and increase of the Catholic population in the United States is, that, for the first time in the history of Christendom we find the Roman Catholic religion professed by a great democracy, speaking the dominant language of the earth, inhabiting a continent of boundless resources, forming a powerful section of the foremost in prosperity among the nations.

The Church of America is happy in having at its head a great statesman. Cardinal Gibbons' achievements at the Vatican, when, the youngest member of the Sacred College, he induced the Holy See to rescind its decision condemning the Knights of Labor, is well known in this country. The aphorism of Cardinal Manning, which he quoted to the Sacred Congregation, to the effect that in the future era the Church will have to deal, not with potentates, but with peoples, is the key-note of his own public policy.

If Cardinal Gibbons stood alone in the American hierarchy in his liberal and far-seeing Opportunism; if his sagacious recognition of modern tendencies were as far in advance of the sentiments of his American co-religionists as Cardinal Manning's intellectual capacity is superior to that of the English Catholic laity, even then the influence of his words and works would be great. But the Cardinal, in his fearless independence, is a faithful spokesman of millions of his fellow-citizens, and is ably seconded by his brethren in the Episcopate, in carrying on the tradition of Archbishop Carroll.

No more liberal-minded man, no more patriotic citizen than Archbishop Ireland is to be found in Christendom. Note the style of the following short extracts of a sermon preached by him in Baltimore Cathedral:

"The Church of America must be, of course, as Catholic as the Church of Jerusalem or of Rome; but as far as her garments assume color from the local atmosphere, she must be American. Let no one dare paint her brow with foreign tint, or pin to her mantle foreign linings. . . . This is essentially the age of democracy. The days of princes and of feudal lords are gone; woe to religion where this fact is not understood."

Such language presents a singular contrast to the orthodoxy of the Vatican. But the spirit of toleration and progressiveness which distinguishes the leaders of the Catholic Church in America, does not diminish our amazement, that so large a portion of the American people should accept a spiritual government, absolutely repugnant to their national character and their political institutions.

The right of private judgment, with complete liberty and independence of action, both in private and in public affairs, was of the essence of American society. The essence of the Church of Rome is the principle of authority, and of authority exercised by a hierarchy, and in the last resort by an Italian priest. That authority tells men what they are to believe; it penetrates to the innermost recesses of the conscience by the rite of confession; it claims the right to direct every act of private life, and by the Syllabus inculcates hostility to the liberal spirit of the age. Above all, it exacts that which an American



citizen is least inclined to pay: implicit and entire obedience. It fills us with unbounded astonishment that a people which claims to be, and is, so intelligent and enlightened, and which was once so ardent in the cause of religious freedom, should worship the idols of ecclesiastical despotism.

### THE FORCES EDUCATING AMERICA.

JOSEPH H. CROOKEER.

*Unitarian Review, Boston, July.*

DURING the last quarter of a century three tendencies or factors of civilization have grown to almost imperial powers in America. The first, the national sentiment, was brought to expression, developed, and consecrated in blood by our Civil War.

The national spirit expands by exercise, and the gigantic efforts made to save the Union enlarged and exalted our feeling of patriotism. We began to see and feel our greatness as a people; and having made such immense sacrifices of treasure and blood to perpetuate and purify our government, its institutions of freedom became endeared to us by a thousand sacred associations, while we realized, as never before, that we hold in trust precious and hard won privileges and liberties, which we are under bonds to perfect and extend by our loyalty and fidelity to future generations.

The second factor, the upspringing historical consciousness, is closely associated with the national sentiment, and is largely due to the same causes which have produced the expansion of American patriotism. Fifty years ago nobody seemed aware that America had a history to be known, or was making any history worth recording. Our scholars were content to study European history, and commend as models the great personages of Greece and Rome. Before Parkman, no one realized the richness of the field in the Northwest, and even now, New England writers only dimly appreciate the importance of our Southern and Western history. But if historical interest has only recently awakened among us, it has developed with marvelous rapidity. We begin to realize that we have a past worth knowing; that our institutions have an origin worth tracing, and a story worth telling; that rich fields for original research still lie unexplored; that this land has been the scene of historic deeds comparable with any in the world, and that here have toiled and triumphed men cast in as large a mould as the far-famed immortals of antiquity. The passion constantly grows, to learn the history of our country most fully, to familiarize ourselves with every step in its wondrous career of development.

The third powerful agency at work, the social impulse, we share with the modern world in general. There has grown up in recent years a consciousness of the solidarity of humanity. It is seen that humanity has a corporate life, in which all men share, and to which each man contributes. Along with this vision of the unity and community of social interests, there works a passion for human progress, which seeks the perfection of every man, in his own estate of being, and which also strives to diminish the hardships and sufferings of the dependent and defective classes. Recognition of human society as the realm of divine life, love of man as man, earnest coöperation on every side for the improvement of humanity—these are the fundamental methods and motives of the age. This social impulse exists in England, in France, in Italy, in Germany, and in Russia, but in these countries it is restricted by ancient customs and deep-rooted privileges, so that it is forced into abnormal forms of expression, and thus perverted, it works under the banner of socialism or anarchy. But in America the social impulse, having free scope, and perfect liberty of expression, labors in a more rational and healthy spirit for the perfection of human society. The holy spirit of our age, everywhere imparting impulse and receiving contribution, is the philanthropic sentiment—the desire to

conform mankind as a whole to a Divine ideal, in order that humanity may become the republic of God.

There are indeed grave indications of public demoralization and social disorder, chiefly due to the rapid acquisition of immense fortunes by men without moral character commensurate with the power thus acquired; to the lust for riches and the craze for speculation stimulated by the rapidity of money-making, and the large opportunity for accumulating property. But we have reason to believe that these are incidents inseparable from our rapid social evolution, and that they will soon pass away, or shrink to small proportions without poisoning the fountains of our natural life. The vital question is, Has the Nation sufficient inherent power and nobility to react under the education of experience? And despite all signs of danger, we hold that the indications of the hour inspire hope.

### CHRIST AND THE LABOR MOVEMENT.

REV. ADAM STUMP.

*Lutheran Quarterly, Gettysburg, July.*

OF the literature of the labor movement, sprung from the sons of toil themselves, the most notable is the book entitled "The Ancient Lowly," by C. Osborne Ward. He turns to Jesus for a solution to the social problem. He says: "Jesus Christ during his visit among us, established the remarkable idea that God was no respecter of persons; that all were created equal; that although Elysium and Tartarus were the same for all, the eligibility to gain the one and fly the other depended not upon stock, birth, fortune, but behavior. The revolution was then begun."

The influence of this representative book is wielded against strikes. Though not thoroughly orthodox, its last chapter is entitled "The True Messiah." With the ardor of Tolstoi the author dwells upon the doctrine of non-resistance to evil, as far as brute force is concerned. From this he turns to the better way of Jesus. "After 417 years from the strike of the 20,000 miners and artisans at the Saurian mines in Greece, and 70 years from the last strike war—that of the gladiators under Spartacus in Italy—there arose an orator out of the laboring class, who in Judea in an open air meeting, probably before a great assemblage, told the world that resistance to evil by means of bloody uprisings was fraught with failure." We see every reason for believing that Jesus the Christ will bridge this chasm between man and man in economics, as he has already bridged that between God and man. What a Prince of Peace this is! He first brings men to the Father and then to each other.

Jesus has recognized the physical needs of the race, although some of the ministry have been insisting that man shall not live by bread alone, until they are generally understood to mean, "man shall not live by bread at all."

In the prayer "Give us this day our daily bread," Jesus shows his recognition of our temporal needs, and if he bade his disciples to take no heed what they should eat or drink or wear, he did not fail to add "For your Heavenly Father knoweth that ye have need of all these things."

Simply as a philosophy, the doctrine of Jesus concerning human relationship would prove the best social science. It is a marvel how universal his principles are. In the beginning man was all, government nothing. Later, government was all, man nothing. Now, government is for man alone. The Nazarene would seem to have it, that government should be for man and his brother.

It is strange that the Protestant Church has generally agreed with the world in referring all political and economic questions to state-craft alone. The whole matter hinges upon the word "Duty." Do the citizens of a commonwealth owe obligations to each other? Yes. Then politics is environed by morality. Then all government and all econom

relations rest upon the eternal "ought" of righteousness—upon conscience. For every social institution expresses human kinship—is a bond between man and man.

Land and its products are holy. "The earth is the Lord's and the fulness thereof." Man is not an autocrat but a steward. "Love thy neighbor as thyself." This is a higher equality, as well also a more correct one than that of the Constitution. If Capital will now say to Labor, "My brother," and Labor shall answer "Here am I," and *vice versa*; and both will agree to owe no man anything but to love one another, then the spiritual coalescence of their souls shall turn all the alloys of economics into gold. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Man was not placed in the Garden of Eden to own it and lord over it, but to till it and dress it.

The doctrine that a man can do with his own what he will, only so that he does not deserve the penitentiary, belongs to the devil and commercial codes, but it is not of Christ. Man is not proprietor but steward. We hold all things in trust, usufruct being our only absolute share. To our brothers in need we owe duties equal to our individual rights. "Bear ye one another's burdens."

#### THE CONTROL OF INEBRIATES.

*London Quarterly Review, July.*

THE important representative gathering of medical men on November 16, at the Grand Hotel, Birmingham, to consider some proposed modifications of the Inebriates. Acts, was presided over by Mr. Lawson Tait, of that town, a surgeon whose reputation is among the most splendid in that profession. The meeting passed a resolution demanding an immediate extension of the Acts, so that habitual drunkards should be dealt with compulsorily, both for their own sake, and that of the community.

Under these circumstances the time is opportune for an exhaustive treatment of the whole subject, but the way must be cleared before approaching the discussion of practical measures.

In the first place an immense amount of nonsense and pseudo-religion—cant, in short; no milder expression is possible—is talked on the temperance platform: the drunkard is held up to public sympathy as a poor deluded creature, longing for reformation, and society is often represented as arrayed against him, tempting him to drink, overcoming his scruples, and ridiculing his efforts to lead a sober and religious life. The fact often is the very reverse of this. Thousands of drunkards are notoriously persons of a low moral type, with no good resolutions; no pure purposes; they crave for drink, and will have it; shame they no longer feel, and it is sheer nonsense to sympathize with them. As long as we treat inebriety as a failing we shall do little good. Nor is much gained by looking at confirmed intemperance as a disease, except in a very small percentage of cases; it may modify our estimate of the sufferer's guilt, but can hardly change the treatment adopted.

"You know my failing," said to us, the other day, a miserably degraded lady, who for twenty years has been a torment to her family. Her failing forsooth! her low, degrading vice, indulged in, in spite of good influences and excellent surroundings.

The drunkard can, or he cannot, control his appetite. If he can, and will not, he is vicious and should be punished; if he cannot restrain himself, he is practically a lunatic and a danger to society and should be treated accordingly. We have seen hundreds of drunkards, and closely followed their careers, and their depraved tastes, indifference to the feelings of others, untruthfulness, and craving for present self-indulgence at whatever future cost, have well-nigh dried up all our sympathies.

As a broad rule, drunkards are irreclaimable, and it is a mere waste of time to induce them to sign the pledge, and to attend temperance gatherings. Now and then, they restrain themselves fairly well for a time; then comes a disastrous and startling relapse. Short imprisonments so far from curing, reforming, or deterring, only enable the prisoner to recover from the last drinking bout, and send him forth recruited, invigorated, and fit to recommence his vicious indulgence.

We do not propose to treat inebriates as criminals or lunatics. At first, special departments in gaols or lunatic asylums would perhaps be the most convenient places. Inebriates being detained primarily for the protection and relief of their friends, might be supplied with books, papers and letters, and allowed to receive friends, but they should be unable to leave before the expiration of their sentence.

If such institutions were opened they would soon be crowded, and thousands of families would in consequence be relieved from a load of misery. Were some of our powerful temperance associations to turn their attention to this matter, and promote the passage of an Act to meet the public requirements, they would do a great and useful work, and, perhaps, in the long run, promote temperance more effectually, than by a crusade carried on chiefly among people who have already signed the pledge and have no temptation to break it.

We do not not suggest that all inebriates should be compulsorily detained; our intention rather is that the power should exist, and that relations should be able to resort to it for their own relief and protection.

#### THE RESPONSIBILITY OF DIPSOMANIACS.

THOMAS B. EVANS, M.D.

*Quarterly Journal of Inebriety, Hartford, July.*

NUMEROUS authorities might be quoted, all showing the drift of medical conclusions as to the effect of alcohol upon the brain and the responsibility of dipsomaniacs. I do not know that there is any fact in medicine so clearly shown by reason, observation, and experience, as that the dipsomaniac is an irresponsible being, a diseased, stricken individual with a crooked brain, in which reason and self-control have no abiding place. To say that one is insane, is enough to command the sympathy and consideration of every true man, and when insanity has been diagnosed beyond a doubt the law does not hold the individual responsible for any of his acts. Therefore, if it be firmly proven that dipsomania is a disease of the brain, that it is a form of insanity, and that the dipsomaniac is an insane person, why should he be held responsible for his acts and deeds, while the insane from other causes are held to be irresponsible?

As early as the time of Chief Justice Coke, it was formulated, that for criminal acts done in the condition of drunkenness, the person was doubly guilty, for inebriety always aggravated the offence, and that the penalty should be increased rather than diminished. This view has been accepted by legal minds as being just, and eminently conservative of social and proprietary rights. A recent judicial charge might be quoted to show, that there has been very little improvement upon the legal dictum of Chief Justice Coke, in regard to the plea of irresponsibility.

Decisions of such a character are unjust. They belong to the dark ages. They are born of ignorance and are opposed to the principles of pathology and common sense. The fact is patent, that judges are generally ignorant of the physical laws that govern and control insanity, and incompetent to decide cases which involve the question of insanity. Not only are judges incompetent in many instances, but the average juror is still more incompetent, and the medical profession, unless they have had special training, are also incompetent. Insanity is not a question for judge or jury to decide, without the aid of competent, scientific, unbiassed evidence. There



is a radical reform of the law necessary, in regard to medical jurisprudence.

Of such a reform there are some signs. Chief Baron Pallos has recently ruled, that neither law nor common sense can hold a man responsible for acts done under the influence of an intoxicant, if, by reason of long vigil, deprivation of sleep or impoverishment of the blood, he shall have become so reduced as to be made drunken with a smaller quantity of liquor than would have produced that effect upon him in good health. Justice Day has gone still further and declared, "that a person who does not know the nature and quality of the acts he commits, is not responsible for them, whatever may be the cause of his unconsciousness." These decisions have about them the true ring, and are complete reversals of the decisions that have ruled the courts for three centuries. They are in harmony with the teachings of science, in accordance with all authorities upon insanity, and apace with the advance and general improvement made in all branches of medical knowledge since the day of Lord Coke.

### CONCEALED WEAPONS AND CRIME.

JAMES O'MEARA.

*Overland Monthly, San Francisco, July.*

THE increase of crimes of violence and bloodshed within the last half century in the United States is without parallel in any other of the enlightened nations of the globe. This increase is not peculiar to any State or section, but is general throughout the land, although it is most marked in States and cities that contain the greatest number of people of mixed or different nationality and of different State nativity. Of the large cities, New York and San Francisco lead in this respect. They are more cosmopolitan in their populations than any other cities of the republic, and only London and Paris in the old world approach the two in this feature. But California and the Pacific States excel every other of the States of the Union in the proportion of the population not born upon the soil. In the older States the great proportion of the population is of native birth, and bred to mutual assimilation in habits. On this coast there is the continual chafing of different races brought into daily contact, and the process of assimilation is rarely thorough, even between those bred in different sections of our own country.

It is in the principal cities, however, that the increase of crimes of violence and bloodshed is conspicuously apparent. The causes of this deplorable increase are manifest. Before the invention of the revolving pistol by Samuel Colt in 1835, the knife and bludgeon were the common weapons of the assassin and ruffian. The duelling pistol was the weapon of those who sought to satisfy honor according to the code. The clumsy horse pistol was too unwieldy to be carried about the person, and could not be concealed except in the folds of a cloak or overcoat. The revolving pistol made shooting easy. At first these weapons were of large pattern, of army or navy size, and not adapted to the pocket; the small but effective deringer pistol alone was convenient for that method of arming. It is noteworthy that not until the manufacture of revolvers of small size, suitable to easy concealment on the person, was the increase of crimes of violence and bloodshed so alarming.

Colt's revolvers were first used as effective war weapons in the Texan struggle for independence against Mexico. That war, and the war of the United States with Mexico, with their scenes of carnage, bred an utter disregard of life among the lawless spirits who took part in it, and on their return to their homes crimes of violence and bloodshed visibly increased.

The revolver had become cheaper and handier, the hip pocket was invented to carry it, and its use soon became gen-

eral. Again, following the Civil War, the increase of crimes of blood has been beyond all comparison to that of the years previous to it. The war, in effect, demoralized and changed the habits and sentiments and conduct of thousands of the men who engaged in it on either side. Familiarity with scenes of slaughter and blood wrought its consequences. Many became reckless of life and hardened to the terrors of death. The life of another was of small account. Greed, passion, revenge, sufficed as warrant for the bloody deed.

There is an ordinance in San Francisco against the carrying of concealed weapons, but notwithstanding this they are carried as commonly as canes or umbrellas; but they are provocatives to assault and murder rather than a protection. In San Francisco the evil practice has become a menace to life, and with lax administration of the law, with pliable or "fixed" prices, with money to employ crafty and eloquent counsel, and with postponements of the trial until the principal witnesses for the prosecution are dead, or paid to keep out of the way, and others are procured to depose according to instructions, it is impossible to convict a rich murderer, or one who has a "pull" in politics. These can kill with impunity, and even the slayer of his fellow, who is of the common order, has his chance of acquittal through the readiness of the courts of appeal to discover technical flaws. Sympathy is shifted from the family of the slain to the slaver, and self-defence, emotional insanity or other equally unfounded pleas constitutes an effective defence.

Another existing evil is the villainous and maddening concoction now sold as whiskey. Before the war whiskey was so cheap that it was not profitable to adulterate it. The war tariff raised the price of whiskey from forty cents to from two to four dollars a gallon. There is big money in its adulteration, and the vile stuff sold to-day is in most cases the provocative to the crime, of which the concealed weapon is the instrument.

### THE POLITICAL EVOLUTION OF WOMEN.

A. AMY BELLEW.

*Westminster Review, London, July.*

GREAT as is the array of writings, and vast as is the flood of talk upon all that concerns womenkind, it is astonishing to note how exceedingly narrow is the line along which the majority of writers and speakers travel. Almost without exception they treat the great feminine upheaval—which, whether we look upon it with approval or disapproval, is, at any rate, one of the most striking features of modern times—as if it were a thing apart, to be despised or admired entirely on its own merits. It does not seem to occur to them, that the movement can rightly be viewed only as the advance of a wing of the great human army, and therefore intimately related to the movement of the other sections. Yet this is the only method of treatment from which satisfactory results can be expected.

There is a sense in which it may more truly be said of women than of men, that they are essentially the products of evolution. To put it more accurately, they are a later product. They require a more advanced and complex condition of social development before their own growth and individualization can be satisfactorily accomplished. They have, of course, adapted themselves to their surroundings at each step in human progress, just as men have done; but for complete development they have had to wait until the forces which gave them their freedom of growth came into full play. Their evolution is indeed hardly begun, and the process of its fashioning is going on before our eyes.

Women might have been expected to avail themselves of exceptional opportunities for advance in the civilization of Greece and Rome, in Mediæval times, and in England at the

time of the Puritan movement. But women did not so avail themselves for various reasons. We must look to quite modern days for the single factor in the history of the world which has been of supreme importance to women. I refer to the scientific discoveries and mechanical inventions of the present century. The extent to which these have influenced the fortunes of women is not, I think, sufficiently realized.

In the first place, scientific discoveries have led to an accumulation of wealth, and hence to the existence of an amount of leisure which has relieved women, especially of the wealthier classes, of much of the drudgery of life. It has set their activities free, and given them the chance to read and think. In the second place, scientific discoveries have made the weak equal with the strong, and have thus removed the chief of woman's disabilities. Take, for instance, the means of locomotion. Women are enabled to take a share in social, political and philanthropic undertakings which would have been impossible before the days of the railway and the steamship. Perhaps the most complete example that could be given of the altered state of affairs is the trip around the world recently accomplished by two American women journalists. There is no reason to suppose that the travellers experienced the slightest inconvenience, or had more difficulty or anxiety than on a journey say, from London to Paris. Some minor causes have accelerated the movement. One is the division of labor, another is the inequality of population. In most civilized countries there is now an excess of women over men. Women must live, and a male provider in the shape of father or husband not being always available, they have to look to themselves for support.

It is of some importance to note that woman's entrance into public life has been gained by the avenue of philanthropy. Not many years ago the idea of a woman mounting a platform and addressing a mixed audience was extremely repugnant to society at large; and epithets the reverse of complimentary were applied to those who ventured upon such a proceeding. A few women, however, managed to overcome social prejudice by taking up some philanthropic or evangelizing scheme which happened to command general approval, and the goodness of the cause was held to atone for a line of conduct otherwise objectionable. They were persons with a "mission," and a mission must not be interfered with. Any woman, however, who proposed to take part in public discussions without a definite object of improving somebody or something, was still considered to overstep the bounds of feminine modesty.

Now, the manner of woman's entry into public life—entering, as they have, like the crab, sideways—has, I hold, affected mischievously their attitude toward public affairs. It has confirmed in them a tendency, already fostered by the commonly used forms of speech regarding the sex, to consider themselves as superior women, with a general mission to reform the world, and to instruct mankind at large how to behave. I should be the last to deny that women have something to teach, something to show, something to add to the sum of human wisdom, or that many of the affairs which men have sadly bungled can be settled otherwise than by the intervention of women, and by the acceptance of their counsel and help. It does not follow that there is any reason for the adoption of superior airs on the part of women generally, merely because they are women. The attitude is not becoming, and tends to make the enemy blaspheme. The calmly dogmatic tone so often assumed by those who pose as "spokesmen" of their sex, is not a little trying to such of their fellow women as happen to possess a sense of humor, or of the fitness of things.

Neither in politics nor in anything else is the future direction of women's proclivities as yet revealed. The minds of women are in incubation. They are slowly feeling their way to light and life, but their awakening is not come yet.

## EDUCATION, LITERATURE, AND ART.

### THE ALKESTIS OF EURIPIDES AND OF BROWNING.

C. A. WURTZBURG.

*Poet-Lore, Philadelphia, July.*

"One thing has many sides. . . but no good supplants a good, Nor beauty undoes beauty."

"All cannot love two great names; yet some do."

OUT of the rich mass of material which "Balaustion's Adventure" offers to our investigation, I choose the comparison of the different sides from which Euripides and Browning approach that "one thing"—The story of Alkestis. The ancient and the modern poet has each his own good and beauty; unlike these are, but not antagonistic. To study them together is, I think, to enhance the interest of both. Some can and do "love two great names."

The poem consists of three parts: 1. Balaustion's introduction of herself and her account of her adventure. 2. Her interpretative recital of Euripides' play, "The Alkestis." 3. Her comments thereon, and a proposed new version. It covers, therefore, a great deal of ground, a translation of a classic tragedy, complete, except for the compression of some unimportant scenes, and set in an original story of Greek life, with characters and interests of its own; the new conception of the ancient myth by our own poet; the deeply interesting criticism of "Euripides the human," by Browning the realist; our poet's estimate of poetry, its function, its power, its influence.

Browning's sympathy with Euripides is born of likeness. The human warmth and realism, the characteristics which distinguish Euripides from his brother dramatists, anticipate, in a manner, the character of Browning himself. Professor Westcote says of the classic, "A passionate fulness of human interest is the characteristic mark of his writings, and the secret of his power." Might not this remark be applied with equal truth to Browning?

"Balaustion's Adventure" is to the Greek play, as the light and shade, rich color, and mass of detail in a picture, are to the classic repose and perfect symmetry of a group in ancient sculpture. The same love of nature animates both painter and sculptor, but they work in different material, and are bound by different laws of conventionality. Each pours his glowing mass into a mould of different shape. But, leaving aside the form, shall we not find that the glowing mass itself is composed in each case of the same elements, glowing with the same fire of life.

Euripides' conception of the "Alkestis" turns upon the good and beauty of this earthly life *per se*. The Greek ideal may be summed up as perfection of the natural life; Greek worship was the glorification of life. The interest of the drama springs from the inevitable contrast between this splendid perfection, and the weakness and woe of imperfect humanity; from the inevitable clash between this lofty ideal, and the simple realities of human love and sorrow.

Browning's treatment of this conception and new version of the "Alkestis," starts from the assumption that this earthly life has no value *per se*. That above life, stands the consecration of life. Euripides works out the gradual triumph of the real over the ideal, and leaves the human sentiment supreme at the last. Browning consecrates the human sentiment to something higher than itself, and makes the simple and real, not suppress, but subserve, the lofty ideal. Euripides starts from life and finds love, Browning starts from love and finds life. In their several conceptions of the character of Admetos the King, Euripides and Browning alike recognize the spiritual law that love is supreme: both



make the offender against that law suffer the consequences ; but the ancient judges him as one to whom that law was only revealed in the consequence of breaking it, the modern judges him as one who wilfully set it at naught. To Euripides the old myth of Alkestis was as a parable, in which he found a divine meaning to express in "strangest, saddest, sweetest song"; to Browning that song becomes in its turn a parable, wherein he "reads with larger, other eyes, another divine meaning still."

#### THE AUTHOR OF ROBINSON CRUSOE.

DEAN JAMES O. MURRAY.

*Presbyterian and Reformed Review, New York, July.*

THERE is a somewhat general ignorance of the author of "Robinson Crusoe." This ignorance, however, is not due to any want of incident in Defoe's career. In fact, the story of his life is almost as wonderful as that of Crusoe. It will doubtless be a surprise to many that this celebrated fiction should, in any sense, be regarded as an autobiography. But aside from this, the career of Foe or De Foe or Defoe—in all these ways he signed his name at various times—was exceptionally eventful. He was an active participant in the notorious insurrection of Monmouth. He was an indefatigable politician, employed by high personages of State on grave State affairs, such as the union of Scotland with England. He was the trusted counsellor and confidant of King William. He was a man of business, engaged in extensive trade. He was, according to his latest biographer, the author of two hundred and fifty-four different works, in consequence of one of which he was imprisoned in Newgate and pilloried. While in prison he planned the *Review*, thought by some critics to be the parent of the *Tattler* and *Spectator*.

Defoe's father, James Foe, a butcher by trade in London and a Nonconformist in religion, gave his son a substantial education, by sending him for five years to the Academy at Newington Green, then under the care of the Reverend Charles Morton. Subsequently, Morton, being compelled by religious persecution to find a refuge in New England, was chosen Vice-President of Harvard College. It is not surprising that Defoe, thus brought up, had an intense zeal for Protestant liberties, and that his first known publication—the precursor of a long series by him on the same subject—was written in defence of those liberties. To one of this series he owed his imprisonment in Newgate. It was while he was in his first business troubles that he wrote, at Bristol, his noted "Essay upon Projects." In this remarkable book, the first volume Defoe published, he showed himself a great social reformer, discussing divers subjects, as Finance and Education, Insurance and Roads. Benjamin Franklin says that there was in his uncle's home a copy of the "Essay upon Projects," which, Franklin says, "perhaps gave me a turn of thinking that had an influence on some of the powerful future events of my life." There is not a little in "Poor Richard's Almanac" which goes to show that the "Essay" had much to do with Franklin's *turn of thinking*.

Immediately after his release from Newgate, Defoe started the *Review*. It was at first a weekly journal. After the eighth number it became a semi-weekly, and in its second year of publication a tri-weekly. The first number was issued February 19, 1704. It was discontinued June 11, 1713. During these nine years no other pen than that of Defoe was employed on it. He wrote all its five thousand printed pages, embracing essays on almost every branch of human knowledge. It was a feat in journalism which nothing in the history of the modern newspaper has surpassed. But his journalistic labors did not end with the death of the *Review*. He founded, conducted, and wrote for, other periodicals. In his connection with one of these, *Mercurius Politicus*, can be found the sole blot on Defoe's character as a man of honor and integrity.

There were discovered in 1864 in the State Paper office six letters of Defoe, which show that while employed on that Tory journal, which was bitterly opposed to the government, he was secretly in the government's service. He used all his art to make the Tory organ innocuous, its proprietor and its patrons all the while supposing him to be in full sympathy with its avowed principles.

In 1719, when Defoe was fifty-eight years old, appeared Robinson Crusoe. He had great difficulty in finding a publisher for it, but its success was immediate. It is a great mistake to suppose that Defoe's career as a writer of fiction began with this wonderful story. He had previously published several fictitious pieces, one of which, "A True Relation of the Apparition of one Mrs. Veal, the Next Day After Her Death," is a prince of ghost stories, and has in it the same art or arts which make Robinson Crusoe the success it is.

Crusoe had many distinguished successors, to all of which Defoe gave that air of versimilitude, in imparting which he was so great a master. The fictions of Defoe fall into two distinct classes. The first class comprises novels of adventures or incidents like Crusoe. One of these, "Captain Singleton," Mr. McQueen, quoted in Captain Burton's "Nile Basin," names as a genuine account of travels in Central Africa and seriously mentions Defoe's imaginary pirate as a claimant for the honor of the discovery of the sources of the White Nile." In the genuineness of another of this class, "Captain Carleton," Dr. Johnson believed, and is supported in this view by Lord Stanhope in his "War of the Succession in Spain." Of still another of the same class, the "Journal of the Plague," Sir Walter Scott said that if Defoe had "not been the author of Robinson Crusoe, he would have deserved immortality for the genius which he has displayed in this work." His prodigious inventive power has caused Mr. Minto to say unjustly in his "Life of Defoe," that "he was a great, a truly great liar, perhaps the greatest liar that ever lived." Of his novels in the second class of fiction, such as "Moll Flanders" and the like, it can only be said that they were forerunners of that school of fiction, which has the so-called "realism" for its characteristic and of which Zola is chief.

The end of Defoe's life is mysterious. That he was a fugitive, a homeless wanderer, in his old age, for the two years preceding his death, is a familiar fact. But the causes of this fugitive and homeless life are not known. He died in London, on the evening of Monday, April 26, 1731, in the seventy-first year of his age, and, like so many of the great Dissenters, was buried in Bunhill Fields burying ground.

#### A UNIVERSAL LANGUAGE.

J. MAHLY.

*Deutsche Revue, Berlin, July.*

UNLESS appearances are very deceitful, the tide of Volapük, which was modestly designed to play the role of a universal language, is already on the wane—a result that every thinking man foresaw.

For although the idea of a language, the extreme simplicity of which promised to facilitate its study, had naturally something attractive in it, a very little reflection would have sufficed to show that the claim of simplicity was hardly as well grounded as its supporters believed, and tried to make others believe. It was in fact an attempt to wage a war against nature, and such attempts must fail now and ever, as they always have failed. Man wins triumphs over nature only by coöperating with her. Every acquisition is a product of two factors, mind and nature. Language is no exception. An artificial language is as deficient in vitality as a clay elephant.

In the structure of a language, man and nature must coöperate, and as man himself is an element of nature it is hard to

say how the labor is divided; hard, too, to say why and how the several races of man have acquired languages so varying both in sound and structure—some isolating, some agglutinative, some inflective, some distinguishing sex by prefixes, some by modified terminations, etc., etc.

Volapük professes to be an inflective speech, which it necessarily must be, seeing that it aims at becoming a substitute for the cultivated languages of the highest or inflective types. Now, in the construction of a scientific language, which Volapük professes to be, it seems possible for the architect to eliminate all traces of the evolutionary process of a natural language, and the irregularities introduced by the fusion of two or more languages, and to formulate specific modes of declension and conjugation, thereby reducing all grammatical rules to a simple code. Why not? All the irregular verbs might be thrown overboard, very much to the delight of the student. Why not? All other irregularities might be shaped to the same last. Of course a scientific language thus constructed would hardly accommodate itself to oratorical or poetical expression like a living language; but what matters that? A scientific language constructed especially to avoid all the faults, difficulties and irregularities of a natural language, will at least claim superiority from the utilitarian standpoint!

In an age in which every moment economized is an appreciable gain, one is ready to ascribe full credit to every effort in this direction. But to admit that, is very far from expressing approval of such an effort as that for the construction, of Volapük, and for this reason: Science alone is incapable of providing the desired substitute for existing languages; it cannot simplify the raw material, and there is no necessity for it, for a language fulfilling all the conditions is already at hand, and apart from that, possesses in its literature incalculable advantages, to which of course Volapük can make no pretensions. The raw material of a language is the root-words, from which the entire fabric of the language is constructed. By means of these one can make himself understood without any knowledge of their inflections, as we see with children.

Now in Volapük it is just as necessary to learn the root-words as in any other language, and before it can claim to be a fit substitute for other languages, it must have as many words; for every word is the expression of an idea, and we cannot be expected to prune our ideas down to severely utilitarian requirements. Science can do nothing here. For every idea we want a word or words to express it clearly, and there is no royal road out of the difficulty.

Among existing languages, the one which, from the simplicity, not to say poverty, of its structure, most nearly resembles Volapük is the English. It is certainly not so simple as Volapük, but with all the simplicity of this latter it would take a long time to acquire an intimate familiarity with it; and as regards such a general knowledge of it as might be turned to practical account in the ordinary transactions of life, it is doubtful if a corresponding knowledge of English could not be acquired as easily.

If it is desirable that the children of every civilized country be instructed in one language in addition to their own—and I think there can be no question on this point—that language should be the English. But while the study of this language is made more general and systematic, the French should not be neglected.

To manufacture a universal language is impossible and unnecessary, and although it may be impracticable to render English the Universal language by means of Congresses, it requires only that encouragement be given to its study, to pave the way to its almost universal acquisition; not as a substitute for existing languages, but as a subsidiary language necessary for every one having intercourse with the great world.

## THE PRONUNCIATION OF ANCIENT GREEK.

JEAN PSICHARI.

*La Nouvelle Revue, Paris, July.*

THE chief aim of any one who wishes to undertake the study of the pronunciation of ancient Greek, or any other scientific study, should be to disinterestedly seek truth for its own sake. The modern Greeks have been unwise in mingling their self-love with this study of pronunciation. National pride, it seems to me, cannot have a sweeter satisfaction than in a passion for, and, when that is possible, in the conquest of, truth. Truth rarely wounds great souls or a great people.

The modern Greeks assert that they pronounce modern Greek in precisely the same way as the ancients pronounced ancient Greek. The moderns pretend that the pronunciation of Greek has never changed, and that they have preserved pure and intact their old patrimony. Among modern Greeks who are not much imbued with scientific ideas, to express the slightest doubt about the integrity of their pronunciation is regarded as a personal offence. It is just here that national self-love is better served by truth than by fiction. In fact, what do the modern Greeks pretend? That their pronunciation has not changed since the time of Pericles; that is, that since the time of Pericles they have been in a state of complete stagnation. We do not perceive that the sleep of a mummy reveals intelligence. It is no shame to change the pronunciation of a language in the course of centuries or even in thirty years. Such a change proves that a people is active, quick to wear out words, and manifesting its energy as much in the production of language as in the exercise of all its faculties. We hear with our own ears modifications to which the French language is constantly subjected. Towards 1830, the *l* was distinctly heard in the words *émerveiller, famille, fille, travailler, soleil*. Now-a-days this *l* is pronounced absolutely like *y* in *payer*. We pronounce just as though the words were spelt *travayer, fyie, soleye*.

Assuredly no one has, so far, found in this change a symptom of intellectual decadence. If, since the seventeenth century, there have been very many other changes not only in spoken, but in written, French, that does not prevent our thinking that the literary blossoms of our century are as beautiful and precious as those of the seventeenth century.

For Greece, it is true, the question is somewhat different. Its modern literature can hardly be said to exist at all. It is but little more than half a century that Greece has been free. It has sought in every way to interest the world in its destinies. To do so, it was unnecessary to create a fictitious title of nobility, by claiming a chimerical stability of pronunciation. Here, again, is a case in which truth would have served the Greek cause far better than falsehood. If Greece, ridding herself of all narrow theories, had had the courage to avow that language and pronunciation are in a state of perpetual flux; that new times demand new minds, and consequently a new method of expression, she would not have been content with scholastic imitations of antiquity, nor with researches about a language which bears the same relation to modern Greek, that Latin of the Middle Ages bears to French of our day. Modern Greece would not have been sterile; poets would have sprung up in every part of it; its young literature would have been born from the living entrails of men. The only great poets that modern Greece has had are those who have comprehended this fact. They perceived that the linguistic condition of Greece was quite different in the time of Pericles from what it is in our time. They have not hesitated to use the language they had learned in childhood.

May their example be followed! True glory dispenses with false glory. When Greece shall have a literature, as she has her independence, when she shall have taken possession of herself, she will no longer dream of the useless satisfaction



of her vanity in questions of pronunciation, which will then appear to her, what they really are, small matters.

The conclusion to be drawn for us from all this, is, that the claim of the modern Greeks—that they are the best guides in the pronunciation of ancient Greek—is wholly without foundation. What is wrongly called the modern pronunciation of ancient Greek—that is, pronunciation modelled on that of the modern Greeks—should be discarded from our schools. It is the Erasmian pronunciation which should be taught, with such alterations as the study of languages and physiology since the time of Erasmus has shown to be necessary.

## SCIENTIFIC.

### PASTEUR'S PROPHYLACTIC.

DR. C. BELL TAYLOR.

*National Review, London, July.*

IT is well known that to have had the scarlatina, the small-pox, or one or other of several similar affections, is to be protected to a great extent against the risk attendant upon a subsequent exposure to infection. On this fact is founded the whole theory of vaccination for the prevention of small-pox.

By vaccination we give the patient something which is equivalent to small-pox in a mild form, and so place him in the position of one who has had the disease; and if there was the slightest reason for supposing that hydrophobia was a disease of this kind—if rabies in the dog was the same as hydrophobia in the man—if the patient were inoculated before being bitten—if there was the slightest ground for concluding that a patient who had had hydrophobia once could not have it again (which there is not), and if M. Pasteur by his inoculations could cause hydrophobia in a mild form, and so protect his patients against a fatal attack—then the comparison so often made between his injections and Jenner's system of vaccination would hold good.

But M. Pasteur's injections produce no effect whatever unless they cause hydrophobia, and when they do cause hydrophobia the patient invariably dies.

When a patient has been bitten by a mad dog, what he has to dread is, that some of the poison may have penetrated, or may remain in contact with the wound; and it is obvious that if we wish to save him, all our efforts should be directed to the prevention of infection, either by removal of the virus, its neutralization by chemical agents, or its absolute destruction *in situ*. M. Pasteur does none of these things; on the contrary, he insures inoculation, or professes to insure inoculation by injecting rabid virus under the skin. If M. Pasteur does not inject rabid virus under the skin, then he does not do what he says he does; if he does inject rabid virus under the skin, then he is more dangerous than the mad dog.

I have been told that it is not rabid virus which is injected by M. Pasteur, but virus which has been rendered innocuous in some strange and mysterious way. But this is not so; clearly cannot be so; for we are assured that if the tenth-day injection were used on the first day, that the patient would infallibly succumb to hydrophobia; and M. Pasteur himself says that his virus, as compared with that of the street dog, may be likened to an express when matched with an ordinary train, the former overtaking the latter (*New Review* No. 6); and Professor von Frisch of Vienna, who has repeated M. Pasteur's experiments, and who speaks with great authority, tells us that he has produced true rabies with the Pasteur decoction, (*sic*) and warns us in emphatic terms that the stronger virus involves grave dangers to human beings.

Moreover, if M. Pasteur's process were exact, the results would always be identical. If it cures two out of three, why does the third die? What should we think of the chemist—

and M. Pasteur is essentially a chemist—who endeavored to establish a new law or novel reaction, on the ground that he had obtained a certain result in a percentage only of his cases? Such figures cannot furnish scientific truth, and cannot yield a scientific method. Chemists do not appeal to averages to demonstrate a fact. The reactionary phenomena upon which they operate in determinate conditions are always identical, and it cannot be otherwise in Medicine and Therapeutics.

It is assumed that about five per cent. of M. Pasteur's patients would die without treatment, and as only two per cent. actually die, it is assumed that three per cent. are saved by M. Pasteur's treatment. Now 4,000 cases of more or less severe bites by dogs, (rabid, suspected or healthy), were treated by Mr. Earle at St. George's hospital, and 4,266 in other London hospitals; more than the sum total of Pasteur's patients. Not one suffered any ill consequence, while 190 persons have already died after submitting to his inoculations. This is proof positive to my mind, not only that his process is worthless, but that the patient's risks are augmented by its adoption.

### THE SMOKE-PLAGUE AND ITS REMEDY.

BY EDWARD CARPENTER.

*Macmillan's Magazine, London, July.*

AFTER a hundred years of commercialism we have learned to breathe dirt as well as eat it. We have become habituated to evils which would shock the æsthetic sense of savages. It is probable that the public does not fully realize the evils of smoke. But any one who has witnessed from some point on the hills the smoke hanging over such towns as Sheffield and Manchester on a calm, fine day—the hideous, black, impenetrable cloud blotting out the sunlight, in which even the birds cease to sing—must have wondered how it was possible for human beings to live under such conditions. It is, indeed, probable that they do not live. There is evidence that the inhabitants of our large manufacturing towns die out after three or four generations, unless reinforced by fresh blood from the country.

Dr. Leigh, formerly medical officer for Manchester, gives the constituents of ordinary coal smoke as follows: *Solids*: black fuliginous matter, salts of ammonia, bituminous or tarry matter. *Gases*: carbonic oxide, carburetted hydrogen, carbonic acid, sulphurous acid. The fuliginous matter is simply the common "black," which hits us playfully in the face or descends gracefully upon the tip of our nose, and which sometimes showers down like rain in the streets of our great cities.

In the case of old people dying after prolonged residence in great manufacturing towns, considerable accumulations of black matter are found in the bronchial glands and even in the lungs, sometimes actually causing a lesion of the lung substance. That the irritation from these sooty particles, combined with the gaseous products which accompany them, is a plentiful source of disease, cannot be doubted, when the death rates of London and the manufacturing districts are compared with those of the agricultural parts of England. In Sheffield the death rate for diseases of the respiratory organs (not including phthisis) was close upon a quarter of the whole.

As to the gaseous products of coal smoke—all of which are more or less deadly—it may be said that the first three on the above list result from imperfect combustion and are entirely unnecessary. "From the chimney of a perfect furnace," says Dr. Leigh, "nothing ought to be evolved but invisible carbonic acid, sulphurous acid, and watery vapor." All gases, however, when free, are rapidly diffused in the general atmosphere, and little inconvenience would result were they not detained near the ground by the soot which largely absorbs them, and by

the watery fogs which are often actually caused by the presence of smoke.

Aside from the danger to life, the damage to property by smoke is enormous. Then there is the sheer waste which is involved in sending up annually in London 100,000 tons of coal through our chimneys unburned into the sky. There are collateral evils which cannot be estimated in money. They are voiceless, tragic, immeasurable.

But can these evils be remedied? They *can* be—absolutely removed—and that, too, without any appreciable loss of material wealth, and possibly with an increase of it.

The various sources of coal smoke may be roughly classified as follows: (1) boiler furnaces; (2) heating and melting furnaces of all sorts; and (3) domestic chimneys. Of these the domestic chimney, except in the very large cities, may be left out of consideration.

In the matter of boiler furnaces, a contrivance devised by Jukes more than thirty years ago, had the capacity to render them practically smokeless. He constructed a grate which was practically an endless belt slowly moving over revolving drums, from the front to the back of the furnace, and of course carrying the fire with it. Thus the smoke from all fresh coal supplied in front had always to pass over the incandescent fuel lying farther back, and was consumed; and if the movement was properly regulated nothing but ashes fell over the drum at the back. This device has been superseded by better ones for accomplishing the desired end, and the small amount of smoke formed from fresh coal is instantly consumed while less fuel is used; so that now there is absolutely no excuse for the chimney of any boiler furnace to belch out a volume of black smoke, and the strong arm of the law should prevent such an outrage.

As regards heating furnaces there is a vast variety to consider. These cannot be discussed in detail, but it is sufficient to say that there is not one of them that cannot be rendered entirely smokeless by the use of gas. The by-products of the manufacture of gas are now so valuable that many find it profitable to manufacture gas to heat their furnaces, instead of heating from coal direct. The ordinary lighting gas is also being largely used. The prevention of smoke in heating furnaces has been solved by actual practice as it has been in boiler furnaces, and the problem of to-day is not, therefore, to find a method of consuming the smoke, but to find means to induce, persuade, or compel the laggard and prejudiced majority of manufacturers to adopt methods already put in use by their more enterprising fellows. The argument of economy is not so available in the matter of the use of gas for heating furnaces, as in that of the use of them mechanical stokers for boiler furnaces, though there probably is a moderate economy.

But the present practice of polluting and poisoning the pure and vital air with smoke and other foul products is not to be endured. Nothing but necessity, either physical or economical, can justify it; and since this does not exist, it can no longer be justified.

## EVOLUTION AND THE DISTRIBUTION OF ANIMALS.

DAVID STAVE JORDAN.

*Popular Science Monthly, New York, July.*

EVERY year for the last quarter of a century there has been published in London a plump octavo volume known as the Zoological Record. Each of these volumes, larger than the whole *Systema Naturæ* (of Linnæus), contains the names of the species new to science added to our lists during the year of which it treats. Yet the field shows no sign of exhaustion. The additional species named and described in 1889 are more than ten thousand, and what is true of the increase of our knowledge in the field of zoölogy is still more true in botany.

And yet great as the variety is, there are, after all, only a

few types of structure among all animals and plants—some three or four, or eight or ten general modes of development—all the rest being minor variations from these few types.

It is even true that all life is but a series of modifications of a single plan; for all organisms are composed of cells, the essential element of which is always a single substance—protoplasm. All are governed by the same laws of development, reproduction, and susceptibility to outside influence. Unity in life is therefore not less a fact than life's great diversity. In whatever way we account for the diversity, the unity must not be forgotten.

The Darwinian theory—which I firmly regard as the only possible explanation of these resemblances, is, that all living species are derived from preëxisting forms more or less unlike them, and that this derivation takes place through the operation of natural laws—the law of heredity, the law of response to external stimulus or environment, and the law, less clearly understood, by which variations from ancestral types are constantly produced; the "divine initiative" in the individual which struggles against sameness and monotony. The struggle for existence brings about a progressive adjustment of individuals to their environment which is made more complete by the ceaseless destruction of the unadjusted.

To the ordinary observer the species seem constant, just as the face of a cliff seems constant. To the student of nature mutability is everywhere. And to the scientist, the argument in favor of evolution of species is based, not on isolated facts, but on evidence rendered cumulative, as in the mind of the anatomist, who has followed each organ through its protean disguises in a wide range of forms; and not in one field of research only, but in many.

So too as regards the geographical distribution of species. Isolated cases of geographical variations in species would not have great value as arguments for the development theory, even were the cases really isolated. The force lies in the fact that these cases are typical, that what may be said of one is true of a thousand.

Both Wallace and Darwin noticed that island life is neither strictly like, nor strictly unlike the life on the nearest mainland, and that the degree of difference varies with the degree of isolation; and both were led from this fact to the theory of derivation.

Sea birds and fishes can pass from one region to another, but the land birds, as well as the reptiles, insects, and plants, are mostly peculiar to the islands. The same species are found nowhere else, but species very much like them are found on the nearest land. For example, in the Gallapagos Islands, according to Darwin's notes, there are twenty-six land birds, of which over twenty are ranked as distinct species, and would commonly be assumed to have been here created; yet their close affinity to American species is manifest in every character. Now, if we adopt the suggestion that these islands have been colonized from the mainland, the fact of uniformity of type is accounted for. But what of the difference of species? If such changes follow the migration from the mainland to islands, why may not like changes take place on the mainland? These questions come up in one guise or another in all questions of geographical distribution.

In the distribution of animals to-day we find many apparent anomalies, such as the isolation of the tapir in two such remote regions as Farther India and the northern part of South America. But as our studies are extended we find that these are simply two unexterminated colonies of what was formerly the animal's range, and that they are now two distinct species, is simply an evidence of the general law which holds good for the whole organic kingdom, viz., that modification steadily increases with the individual's separation in time or space from the parent stock.

There are five great geographical regions known as areas of distribution. These are the Polartic, which comprises nearly



all of Asia, Europe and North America, the Arctic and North temperate zones, the Neotropical, including South America, the West Indies and the hot coast lands of Mexico and Central America. The Ethiopian realm corresponds to this in position. The next in order is the Indian realm, embracing Southeastern Asia and the neighboring islands—which has much in common with the Ethiopian realm; and, lastly, the Australian region.

The species of each region are held distinct by more or less impassable barriers. The Australian region, which is the most isolated, has the most distinct fauna, but it is certain that had no barriers intervened, an infiltration of species between it and the Indian region would have modified the conditions of the struggle for existence, and the dominant animals would not have been marsupials: animals belonging to an earlier geological age, and owing their preservation solely to the isolation which secured them from the competition of more vigorous types.

### WHAT IS AN ORCHID?

*Chambers's Journal, London, July.*

ONE sometimes hears the question, What is an orchid? The questioner has possibly been to see "Mr. So-and-so's" beautiful collection, and wishes to know something more about orchids.

The prevailing impression about them is that they are very rare, cost a great deal of money, and have flowers more or less like butterflies or some other insect. This last is so, no doubt, in some cases.

When first introduced they were commonly called "air-plants," from the fact that they send out aerial roots which do not require any soil to cover them. The descriptions sent by those who had the good fortune to see them in their native habitat were to the effect that these plants grew on the branches of trees or on rocks, and sent roots into the air; that they require no soil to speak of, merely using the branches as supports, and binding themselves firmly by means of their strong roots. The roots do not penetrate into the tree itself, nor does the plant derive any nourishment therefrom—thus orchids are not parasites. The trees are generally more or less moss-grown, from the decay of which, and also from dead leaves, etc., the plants derive a part of their nourishment; the rest they derive from the atmosphere and the moisture contained in it. It is true that the larger proportion of orchids do grow in this manner; but some grow in the ground, as do all the ordinary plants with which we are acquainted at home, and they have no aerial roots.

All orchids have a bulb or tuber in which are stored up supplies of nourishment against the dry season; in fact, the name orchid is derived from the Greek *orchis*, a tuber.

The points of chief interest, however, about orchids are the flowers. They are of a remarkable form and have a higher organization than any other flower. The reproductive organs are different from that of any other flower, and the modes of fertilization are intricate and wonderful. These have been studied by Darwin, who tells us that in certain species only special insects have the power to convey the pollen masses to the stigmatic surface and fertilize the flower; so that, if the insect by any means becomes extinct, the orchid does not produce any seed, and in time becomes extinct itself. This, be it remarked, is not the case with all species. But it is believed that no orchid can possibly fertilize itself.

Orchid flowers exhibit a remarkable variation; in fact, it is difficult in some species to find two flowers exactly alike in size and color. The most prominent feature of an orchid flower is usually the labellum or lip. This is a modification of a petal, and is generally large and beautifully colored, often having a color quite different from the rest of the flower.

Some orchids produce flower-spikes bearing only one flower, some three or four, and a few even have hundreds of flowers on one branching spike. These last are indeed a magnificent sight when in bloom. Orchids last a much longer time in perfection than any other flowers; some, indeed, remain months without any change. This is probably one reason why orchids are so much desired by amateurs for cultivation.

Orchids are found nearly all over the world except in the highest latitudes. They are the most numerous in the tropics, and there the flowers are more gorgeous and highly colored than those found in temperate countries, the latter being generally of a more sombre tint; as, indeed, is the case with other plants, and animals also. We have some orchids in England; there are a good many indigenous species, all of which belong to the group which grows in the ground and has no aerial roots.

Some orchids are found at very high elevations. On the Peruvian Andes they are common at eight to ten thousand feet, and some even grow at fourteen thousand feet altitude.

### BIRD CRADLES.

W. HAMILTON GIBSON.

*Scribner's, New York, July.*

THAT is but a superficial student of ornithology who is content to know his birds by the mere specific character of anatomy, plumage and egg; who shoots his bird, and names the dead body afterward by the analytical key—a songless ornithology. Even though he shall name his specimen at a glance—Latin tag and all—he may yet have less ornithology in his soul than his unlettered country cousin who knows his birds by their songs and habits.

"The bird is not in its ounces and inches," says Emerson, "but in its relations to nature; and the skin or skeleton you show me is no more a heron, than the heap of ashes into which his body has been reduced, is a Dante or Washington." The true ornithologist knows his bird in the bush before he reduces it to a specimen, and to truly know his bird in the bush, he must have been admitted to its *home*. Neither the color of the plumage, nor the shape and decoration of its egg, while so essential in the scientific classification of the bird, is any index to its conscious being. Bobolink doffs his white cap, not from desire or volition, but because he can't help it. This function is fulfilled in spite of the bird, and is beyond his control, while even the finer attributes of habits and song may be said to be scarcely less spontaneous and automatic.

Not so the nest—the home—the cradle. In these exquisite fabrics, materializations of the supreme aspirations in the life of the bird, we have at once a key to its mind, an epitome of its loves, its hopes, solicitude, providence, its individuality, its energy, caution, intelligence, reason and economy, discrimination, taste, fancy, even its caprice and whim, almost of its humor.

In their arts we may learn something of their mental resources, even as the antiquary will find in the remnant decorated relics of an extinct people, testimonies not disclosed by the mummy. To know the nidification and nest life of a bird is to get the cream of its history. Having that, we may snap our fingers at vocabularies and synonyms.

Even an empty nest is still eloquent with interest. A few of them have been gathered about me as I write, and how beautiful they are! Here is one picked up at random. Not a rare specimen from the tropics, but an every-day affair of our country walks. What an interesting study of ways and means and confident skill! Hung by its edge from a horizontal fork of a maple twig, with a third of its circumference unsupported, it is yet so boldly wrought, that this very span shall serve as the perch of the parent bird. Its edge is plainly compressed, though barely depressed, by evident continual use,

and considering the nature of the materials at this portion, its stability was perfectly insured. What nice discrimination in the choice of strands by which the nest is anchored to the swinging bough, its support being almost entirely dependent upon a certain brown silk from the cocoon spider (*Argiope Riparia*).

Often in my rambles have I pulled the floss from its round tough cocoon, and wondered whether the loom might not yet prove its utility; and here it is adjusted with artful design, where its need is most apparent. The economy of this spider-silk is manifest in all the fine nests of this kind which are before me. The reliance of the bird on the strength of this material would seem perfectly plain, for in the nests wherein it is largely employed, much fewer strands of bark are passed around the twigs, than when the inferior white cobweb is used at this point of support—a fact which I have often noticed.

The cobweb element forms an important item in the nests of all vireos, and on contact with civilized man these birds all show a decided predilection for newspaper literature, whether for purposes of study or decoration. In a red-eyed vireo's nest I have, there are half a dozen irregular scraps of paper, on one only of which there is a complete sentence, which the bird appears to have treasured carefully. It is, "*Have in view the will of God.*"

It has always been a favorite pastime with me to dissect abandoned nests for evidences of the discrimination displayed in the selection of materials, and the skill and temper which wrought them into exquisite fairy homes for the architects and their families. Endless and whimsical is the list of building material for which nature has been laid under tribute by her feathered children, from the tree-top cradles of the orioles to the soft feather beds of the wrens, the curled hair-mattress of the chipping sparrow, the basket cribs of the starlings among the rushes, the mossy snuggeries of the oven bird, and the adobe of swallow, phoebe and robin, with their varied preferences of pine roots, bark, stray feathers, hornet's nest, caterpillar hairs, wool, skeletonized leaves, cobwebs, spider-egg tufts, fur of various animals, pappus of seeds of all sorts—dandelion, thistle, cat-tail, willow—gleaned from the thickets, the trees, the air, the barn-yard, the stable, the poultry-yard; even from your vestibule door-mat or window-sill.

Widely diversified are the cradles of our feathered friends from that of the Baltimore oriole, whose swinging, pendulous nest is a masterpiece of architectural and engineering skill, to the adobe nest of the robin, or the loose pile of sticks on which the rain crow recklessly exposes its young. But wondrously artistic as are the nests of some tropic birds, there is not, perhaps, a bird on the American Continents which affords a more unique example of artistic refinement than our Western humming bird, a species only recently discovered by Mr. Allen, whose name it bears, and described by Dr. Brewer.

## RELIGIOUS.

### THE CHARACTERISTIC'S OF PAUL'S STYLE AND MODES OF THOUGHT.

PROFESSOR GEO. B. STEVENS.

*Andover Review, Boston, July.*

In the case of a writer of such vigor and independence as Paul, it is important to study the characteristics of his thinking, and his favorite mode of presenting his thoughts, in order to gain a just conception of his teaching upon special subjects. By this study we mean something more than an examination of style. We refer to the thought forms which lie behind style; the moulds into which ideas are run.

This subject has never received sufficient attention. Inter-

preters have taken up the Pauline letters without reference to the environment in which they were produced.

Upon his words have been put meanings which belong to opinions and speculations which he never entertained, and around his teachings have been thrown associations wholly foreign to his own type of thought. Paul has been read as if he had written in the nineteenth century (or more commonly as if he had written in the fifth or seventeenth), and as if his writings had no peculiarities arising from his own time, education, and mental constitution.

The task of defining these peculiarities is a difficult one, we are so remote from the Apostle's time. But that it is necessary to define as carefully as possible the Pauline modes of thought is a conviction which will be forced upon the mind of every intelligent student of the Apostle's writings.

One prominent characteristic of Paul's thought is mysticism. He has an intense belief in a spiritual world, and in the reality of man's relation to it. Religion is conceived by him, less under forms of abstract truth than under forms of personal relationship. The most prominent use made of this conception is in defining the believer's relation to Christ. He is in Christ. He is one with Him. His life is hid with Christ in God. This mysticism takes the peculiar form of identifying the believer with Christ, in the characteristic experiences which the latter underwent for man's salvation.

The believer died with Christ, upon the cross; was buried with Him in the tomb, and was raised to the newness of life when Christ rose from the dead. The origin of these forms of thought is found in the relation of the death and resurrection of Christ to the moral renewal of the individual. Their strict relation is that of cause and effect. Now, under the power of Paul's sense of the close union between the believer and the Saviour, they are identified in thought and expression, so that the believer is said to have died, in an ethical sense, when Christ died upon the cross, and to have risen with him to a new spiritual life when he rose from the dead.

This mystical identification of the believer's moral renewal with the procuring cause of it in Christ's death and resurrection, is less plainly made in respect to the burial, than in respect to the death and resurrection, of Jesus. The reason of this is, that the representation is complicated at that point by references to water-baptism. Death to sin is identified with Christ's death, as being accomplished in and with it. Resurrection to new moral life is associated with Christ's resurrection.

In the phrases "In Adam all die," and "All sinned," there is a clear identification of the relationship of the sins of individuals to the sin of Adam, and this has been deemed adequate ground for elaborate theories of the origin and nature of sin, and their counterpart "in Christ shall all be made alive," which Paul evidently used in the same mystic sense, may well be made the basis of some theory of the relation of humanity to the Redeemer, and of the philosophy of the redemption.

The dominant conception of sin with Paul, is of a world-ruling power to which action, almost personal, is ascribed. "It enters the world, and establishes dominion over men;" "it rules them as a master;" it is roused into action by the advent of law. All these forms of thought are employed in the most vividly realistic manner. Sin was working in the world from its beginning in Adam; death was reigning; but men were only feebly aware of sin's power; the law came and roused sin into unwonted energy; men might make whatever efforts they would to keep the law, sin overpowered them; their situation was hopeless. Then God revealed a new way of righteousness by faith in Christ.

The peculiarity of Paul's thought is that it moves predominantly in the sphere of legal analogy. His picture of the alienation of the soul from God in the old life by its sins, and the joyful entering upon a new filial relation, is based upon a legal analogy, and forms the contrast to the "bondage" with



which the law enslaves men, and the heirship which springs from adoption. This application of the forensic type of thought to the phenomena of spiritual life is traceable in all Paul's writings. For this reason it is necessary to recur to this fundamental peculiarity of Paul's modes of thought, in order that his language may be interpreted in accord with his own peculiar genius.

#### THE TALMUD, AND EARLY CHRISTIAN TEACHING.

EDMOND LE BLANT.

*Journal des Savants, Paris, May.*

THE Roman world during the first centuries of the Christian era presented the spectacle of two religions, Judaism and Christianity, the one barely tolerated because of its great antiquity, the other violently persecuted as a dangerous innovation, both struggling with invincible vitality against Paganism, the then powerful religion of the State. Paganism, though dominant, was ready for fusion or compromise, while Judaism and Christianity, though divided on other points, were at one in their refusal to associate the name of any Olympian deity with that of the mighty and jealous God. To maintain this refusal, it was necessary for the Synagogue, as it was for the Church, to restrict as much as possible the intercourse of its members with the heathen by whom they were surrounded. The advice given for this purpose by the leaders of the Church, though repeated from time to time both orally and in writing, and no doubt well understood among the Christian community, was apparently never embodied in any manual of doctrine, but the rules laid down for the guidance of the followers of Moses living in contact with idolaters, were codified in a treatise called *Ahoda Zara*, which forms the eleventh volume of the Jerusalem Talmud, as recently translated by Mr. Moses Schwab.

The treatise contains curiosities of religious teaching, such, for instance, as a clause forbidding a Jew to act as a pagan woman's hair-dresser, because by so doing he might add to her attractions. It indirectly throws light on pagan customs and beliefs. For instance, it prohibits a Jew from taking shelter under a so-called sacred tree on which idolatrous images have been carved, and thus proves by implication the existence of a pagan custom of sculpturing idols on the trunks of trees. Again, referring to the superstitious belief that white (*color latus*) was a color acceptable to the gods, it tells the Jew that when he is obliged to sell a white bird to an idolater, he should render it unfit for sacrifice by inflicting on it a wound which would leave a scar. It thus indicates that the Pagan believed, with the Jew, that a sacrificial victim must be unblemished.

The treatise furnishes illustrations of the polemical character of rabbinic teaching. It contains, for instance, a passage which rigorously prohibits every kind of commercial intercourse, including the receipt and payment of money, between Jew and pagan, during the times when idolatrous festivals are celebrated, but records, as an exception to this rule, the opinion of a certain rabbi that at such times money due from an idolater ought to be claimed, because he will feel the payment of it as a vexatious necessity.

The treatise is interesting also because it coincides to a great extent with the utterances of Christian writers. But it is peculiarly valuable because on some subjects it suggestively goes beyond, or falls short of the recorded teachings of the leaders of the early Church. One of these is the subject of military service.

In early times it was held that the speech and action of the Christ, on the occasion when Peter used his sword, were a virtual condemnation of the military profession, and Christian teachers argued, in support of that condemnation, that a soldier was exposed to the temptation of joining in many idolatrous ceremonies which were peculiar to the army. But on

this point the Talmud, though uniformly iconoclastic, is silent; and its silence suggests the question—were the Jews, even when like Paul they enjoyed the right of Roman citizenship, exempted by Roman law from military service, or were they, when serving with the army, simply exempt from the obligation to join in military demonstrations which were at variance with their religious beliefs? Another of these subjects which is worthy of mention is the nature of idols. The early Christian teachers referred to the "false gods" represented by idols not as merely imaginary beings, but as demons, impure, malignant and terrific. The Talmud, while expressing the horror which an image itself inspires, is silent as to what is beyond the image.

#### CREMATION AND CHRISTIANITY.

*Dublin Review, Editorial.*

PHILOSOPHY argues in vain against the intuitive reverence of man for the relics of the dead. The beautiful human body can never be an object of indifference to the living, even when bereaved of the "informing" spirit. Among all nations of the earth funeral rites and ceremonies form a large, and in many cases the largest, portion of the instinctive religion of humanity. By many the spirit is regarded as still bound by some mysterious tie of affinity to its earthly remains.

Inhumation, or earth sepulture, has received the sanction of the Synagogue and the Church, the patriarch of the Old Law and the saints of the new, and even the Redeemer of mankind Himself; while denial of the right of sepulture has been treated as the heaviest chastisement and mark of reprobation.

The funeral pyre, the method most in vogue in pagan Rome for the destruction of the bodies of the dead, was borrowed from the Greeks. Obviously of eastern origin, this rite belongs to the wide-spread system of nature-worship, in which fire was revered as the primary element and the source of all life.

We find violence or outrage to the remains of the dead regarded in all times and ages as a grave offence against society and religion, while earth burial has been instinctively regarded as the most fitting disposition for the tenement which has once held an immortal soul.

Modern agitation in favor of cremation finds its germ in a decree of the French Republic in 1799, which gives the practice a permissive sanction. Its introduction, therefore, formed a part of that general revolt against Christian usage and prescription, to which all forms of modern impiety owe their origin. This special innovation found no favor at that time: but its principle was adopted by the Medical Congress at Florence in 1869, and the first actual experiment was made in that year. A second and third were made in the following year by Prof. Brunetti of Padua, who used for the operation an open furnace, out of doors.

Milan, selected as the holy city of this new form of fire-worship, witnessed in January, 1876, its first cremation—that of the remains of M. Keller, of Zurich, in a closed gas furnace. The process received the sanction of law, and Signor Gonin produced his furnace, heated by ordinary fuel, which is still generally in use. The total number of bodies cremated in Italy in ten years from the introduction of the process was 788, bearing a minute proportion to the annual death rate of 800,000. The first experiments in Germany were made in 1874, and a Cremation Society was established in England in the same year. Serious obstacles were encountered, however, and no human body was cremated in England till 1882. In 1886 ten bodies were burned, and in 1887 a total of twenty-six had been reached, followed in the ensuing two years by twenty-eight in 1888 and forty-six in 1889. Public subscriptions are required to maintain the movement in England, while in other countries it has met with no better success.

We have thus for the first time an innovation in immemorial custom, regarding a matter touching the deepest sentiments of humanity, forced on the public in a spirit of aggressive partisanship, with all the leverage of an extensive and active organization.

In July, 1882, there were in Italy alone twenty-two cremation societies, with 5,000 subscribing members and five "propagating commissions."

Such ardor, in a cause which inherently could not attract sympathy, cannot be the chance product of aimless opinion, but must be inspired by some unavowed motive. This is found in the hostility of Freemasonry to all the observances of revealed religion, and in its consequent adoption of Cremation as a substitute for the Christian method of disposing of the dead. We find abundant proof of this in the avowals of its own organs. The Grand Orient of Italy approved the resolution presented by *La Ragione* Lodge of Milan, that the fraternity take affirmative ground on the question of burning the bodies of the dead. The true object of this movement of the Masonic body is to undermine one of the props which buttress up religious belief in the human mind.

To Catholics the argument from sentiment need no longer be adduced, for the Church has pronounced authoritatively on the subject; the present Pontiff having declared that "it is not lawful to inscribe one's name in societies whose object is to propagate the usage of cremating human bodies"; that "in the cases of societies affiliated to Freemasonry their members incur the penalties decreed against Freemasons," and finally, "that it is not permitted to order one's body or the bodies of other persons to be cremated after death."

#### RELICS OF ENGLISH PAGANISM.

SYDNEY O. ADDY.

*Gentleman's Magazine, London, July.*

IN the village of Eckington, in the north of Derbyshire, a poem in blank verse is sung to a tune so strongly resembling a Gregorian chant, that it may be safely assumed to be many centuries old.

The poem runs:

Plenty of ale to-night, my boys, and then I will sing you!  
What will you sing me?  
I'll sing you three O.  
What is the three O?  
Three's the threble Thribers,  
Two lily-white maids and one was dressed in green O;  
Which e'er and e'er and evermore shall be O.

Plenty of ale to-night, my boys, and then I will sing you!  
What will you sing me?  
I'll sing you twelve O.  
What is the twelve O?  
Twelve is the twelve Apostles.  
Two lily-white maids and one was dressed in green O,  
Which e'er and e'er and evermore shall be O.

Twelve Apostles.  
Eleven Archangels.  
Ten Commandments.  
Nine Bright Shiners.  
Eight the Gabriel Riders.  
Seven golden stars in heaven.  
Six came on the board,  
Five by water.  
Four Gospel rhymers.  
Three threble Thribers.

Two lily-white maids and one was dressed in green O.

Various versions of this poem prevail in many parts of England widely distant from each other; and literary authorities who do not agree as to their origin have variously characterized it as a Christian hymn, as "a rude *memoria technica* of Christian doctrine," and as "a reverberation from Celtic

legend." Which, if any one, of these differing versions and explanations is correct, it seems impossible to say, and, perhaps, under such circumstances, the following commentary will be accepted *quantum valeat*.

The fact that the poem exists, though not exactly in the same form, in widely remote parts of the country, shows that it expresses a belief which was definite and well understood. The opening words indicate that it was sung at night amid the drinking of ale; and in a work on witchcraft, written in 1664, it is said of witches: "At their meeting they have usually wine or good beer, cakes, meat, or the like. They eat and drink really when they meet in their bodies, dance also, and have music." From these premises it may be inferred that the poem was originally sung by witches and their followers at their meetings by night.

The theme of the piece is evidently a group of beings called "the threble Thribers," a designation with reference to which it may be noted in passing that "threble" is synonymous with treble, and that in "Thriber," which is the English representative of an old Norse word signifying maid, the *i* is pronounced long. The Thribers, though they are not externally alike, for two of them are lily-white maids, while the third is dressed in green, are all supposed to live for evermore. These three weird sisters are the *Parcae* or Fates who in Norse mythology were called Noens and are represented in ancient stories as beings of enchanting beauty.

Passing by the familiar allusions to Apostles, Archangels, and the Ten Commandments, as well as the line "Nine Bright Shiners," which looks like a hopeless corruption, the next phrase needing explanation is "Gabriel Riders." This expression, which is synonymous with "Gabriel hounds" (designated in the neighborhood of Leeds "gabble retchets"), refers to those mysterious beings who, like "the howling wind," are represented in Teutonic mythology as following in the train of Odin, the god of victory and war.

The "Seven golden stars in heaven" seem to be the Pleiades, which in Hungarian folk-tale are represented as the "golden hen and six chickens."

Again passing over two lines as inexplicably corrupt, the phrase "four gospel rhymers" may be understood to mean either the four Evangelists or the spells and runes used by priests and magicians—spells which had power to kill and bring back the dead to life, to heal the sick, and to allay the storm.

Thus the poem may be characterized as a pagan hymn which, in the course of its passage down the centuries, has gathered up fragments of Christian doctrine and become at last confused with Christian ideas. That such hymns—the one chosen here as an example does not stand alone—should still survive, is not surprising; for in some parts of England the memory of heathen beliefs and practices is yet fresh and green. It is cherished as a tender blossom, representing the religious—though not Christian—creed of our English forefathers in the morning of their history.

#### MISCELLANEOUS.

##### AN IMPENDING CHANGE IN THE LEGAL PROFESSION IN ENGLAND.

LORD CHIEF JUSTICE COLERIDGE.

*Contemporary Review, London, June.*

THERE is one possibly impending change in the legal profession in England: I mean the introduction of the American practice; the allowing the functions of the attorney and the functions of the barrister to be executed by the same person. It is true that in the great cities of America, where there are firms of lawyers, the principles of natural selection send some of the firms into court and keep others in chambers, so that



the practice a good deal modifies the principle. But the principle remains, and I believe the extension of it to England is not very far off. Whether it will be a benefit or no I do not feel sure. I once asked Mr. Benjamin, who had had experience of both systems, which, upon the whole, he thought the best. He replied that the question could not be answered in a word. "If," he said, "you ask me which is best fitted for producing from time to time a dozen or a score of very eminent and highly cultivated men, men fit to play a great part in public affairs, and to stand up for the oppressed and persecuted in times of trouble and danger, I should say at once the English. If you ask me which is best in ordinary times for the vast majority of clients, I answer at once the American." This was very weighty and very impartial evidence; and, I think, if Mr. Benjamin was right, that what is clearly for the benefit of the vast majority of clients is certain to be established.

There is one consideration which in my judgement makes strongly in favor of the American practice. No doubt can exist in any reflecting mind that the prejudice, which it is useless to deny, exists against the honor and morality of the legal profession, arises mainly, from the supposed conflict between the rules of the profession and the first principles of ethics. It is said, and it is believed, that statements and conduct, which honor and morals would condemn, are sanctioned by the principles of the legal profession. That men in all times belonging to that profession have done things as advocates which they would disdain as men, I sorrowfully yet freely admit.

Now, I think it cannot be denied that the English system greatly increases the temptation to do such things by dividing the responsibility for them. A barrister makes upon the character of another a deadly attack, which turns out to be unfounded. The barrister says he followed the instructions of an attorney. Granted that he did. If he took reasonable care to inquire into the nature of the evidence and the character of the witnesses, he is no more to be blamed than any man who repeats to the discredit of another something which he has heard upon authority, which he knows, or has satisfied himself, to be unimpeachable. But if the barrister makes no inquiry, the mere statement in his brief is absolutely no excuse whatever, and he deserves the scornful condemnation of all honorable men. There ought to be, there can be, no doubt of this. If it were otherwise, our profession would not be the profession of a gentleman, and would deserve all the hard things our enemies ignorantly say of it.

While, therefore, I am not insensible to the many advantages of the present English system, the comfort of which to the advocate I enjoyed for six-and-twenty years, I cannot shut my eyes to the many countervailing benefits to be found in the American practice, if and when it be ever introduced into the English courts.

#### THE ANCIENT SARCOPHAGUS.

*Grenzboten, Leipzig, June.*

HEPHASTION was dead. In his grief for his departed friend, Alexander caused a splendid funeral pyre to be prepared. Two hundred feet high arose the pile of noble and costly woods. Purple hangings and gold-bedecked muslins and tapestry covered the structure, and rich paintings ornamented the projections and the crest of the platform where the body was exposed. The brilliant structure was given to the flames and sank together with the ashes of the dead.

A few months later Alexander followed his friend into the silent land. The strife for the succession, which caused blood to flow even in his death chamber, was stilled. The funeral ceremonies united deadly foes in seeming friendship. They laid the royal remains in a golden coffin with aromatic herbs and spices to arrest decomposition. The preparations extended over long years, and it was not until the spring of

321 that the brilliant train was set in motion. The destination was Egypt. There in the proud city of Alexandria, which he had founded, they laid him to rest. There in later years, when Rome held sway in the land of the Pharaohs, they still pointed out the grave of the great Macedonian, though truly the golden sarcophagus had been replaced by glass.

These incidents from the death of the two deeply attached friends, who sank into the grave in the same year, and while both were far from home, afford full evidence that two modes of disposition of the dead prevailed in old Greece, without reference to any distinction of rank or wealth—cremation, in connection with which the ashes were collected and treasured in an urn or a stone chamber, and burial, by which the body was committed openly to the earth, or confined in coffins of wood, clay or stone, which were deposited in vaults or in the open air.

No written records remain to tell us which of these two modes of disposal of the dead was first in vogue. Indeed, as regards the historical period, the records are apt to lead us astray by a false impression that cremation was the essentially Grecian custom. A generally well-informed writer of the second century pronounces authoritatively that cremation was the Grecian method, burial the Persian method. And from the days of Homer we have numberless accounts of cremation. But few indeed are the records which, as in the case of Alexander, render it clear that the unburnt body was deposited in a coffin or sarcophagus.

But this is only another evidence of the vanity of the attempt to reconstruct a faithful picture of Grecian life and manners from the fragmentary records which have come down to us. In this case, happily, the imperfection of the written record is supplemented by the labors of archæologists, whose discoveries afford abundant evidence of the existence of the burial custom in every age of Grecian history. Throughout the whole historical period cremation and burial were resorted to indiscriminately at the will of the survivors, and in the prehistoric period I think we may venture to assert that burial was preëminently and almost exclusively the Grecian custom. The little vaults near the mighty dome of Mykenæ and Orchomenos were evidently designed for the reception of the bodies of the dead, and not for funeral ash urns.

Schliemann found evidences in the graves of Agamemnon's Castle, not merely that burial was the custom, but also that attempts had been made to preserve the remains by embalming. In other cities of Asia Minor, too, on the islands and also on the mainland of Greece, graves of the prehistoric period have been opened and found to contain skeletons.

It almost appears as if the archæological discoveries were in direct opposition to the written records. Homer sings only of cremation, both for the distinguished heroes and their nameless followers; but the only conclusion we can draw from the Homeric poems is that, at their time and in the place in which they were written, that is, in Asia Minor, cremation was the prevalent mode. It appears, too, this was the custom generally in vogue for those who died in battle, away from home, or during fatal epidemics.

The earliest specimens of the Grecian sarcophagus are the Klazomena clay specimens of the sixth century. The town of Klazomena, in which they were found, is not actually in Greece, but in Asia Minor, and precisely similar sarcophagi have been found in Phœnicia, Cyprus and in buried Etruria, facts which point to the conclusion that this style of sarcophagus is not indigenous to Greece, but derived from abroad, and the style of art is Phœnician. It is, in fact, a little roofed square chamber, and among both Phœnicians and Greeks the smooth clay surfaces were ornamented with pictures of horsemen, warriors, and battle pieces.

Among the Etruscans it was long the custom to commit the body to the earth. Then originated the sarcophagus, which, primarily of wood, clay or similar rude material, was later

made of beautifully worked alabaster, with the portrait of the dead painted on the cover. In these the wealthy were buried, and the poor, following the fashion at a humble distance, had smaller sarcophagi of alabaster, tufa, travertine or burnt clay, in which they deposited the ashes of their dead, ornamenting the cover with his portrait and the sides with representations from mythological subjects or daily life.

### THE VILLAIN.

CHARLES M. SKINNER.

*Dramatic Mirror, (Qty.) New York, June.*

If one had the means of tracing dramatic types and characters back to their origin, he would doubtless find the villain officiating as the Devil in the Mediæval mystery plays. The real villain does not exist in Greek drama. The people in Æschylus and Sophocles who violate the proprieties, appear as much the agents of fate, as victims of their own passions, and when they commit a murder the chorus assembles and deplores the necessity for it, unloading the moral responsibility for the crime upon the gods, who order all things and juggle with the fortunes of men.

By Shakespeare's time the villain had become an accepted fact in the drama, and Iago will stand for ages as a concrete of evil.

Goethe in his parable of Faust restores the Arch Fiend to the stage, yet, strange as it may appear, this personage does not impress one as half so wicked a creature as the villain of English melodrama, who conceals his father's will and plunges his brothers and sisters into poverty.

There is a certain *bonhomie* about Mephistopheles, and if we met him at the club we should vote him a devilish good fellow; he sings a good song, he furnishes good wine, he knows a pretty girl when he sees one, he is a witty and companionable chatterbox, he has *chic*, and beside these qualities, austere virtues make only a poor show. In the economy of the play he is more than an agent of ill. He symbolizes the night side of life and nature, he is "the spirit that denies," he holds his head erect in every presence, and has a kind of gross respect for himself.

With the typical villain it is different. He is smaller than Mephistopheles, mentally and morally. The basis of his evil is malice and selfishness—a selfishness that is usually so narrow, so ungenial, so foolish withal, that it becomes disgusting.

The stage villain is a villain for ethical purposes to some extent—he is always overtaken by the effect of some egregious folly in the fifth act—but he is valued in a still greater degree for artistic purposes—purposes of motive and contrast. He is not in nature. There is no force that is inherently malign, and moral monstrosities like Jesse Pomeroy and the European princes that are for sale to American fathers-in-law, are so rare as to prove the rule. The villain lingers through the play as a shadow that makes purity and heroism shine brighter by comparison.

In melodrama we follow the temporary successes of the villain with inward protest, and although he gets his desert at last, the good people have so much harder a time than he, that the moral effect of his punishment is modified, as it is in the case of the thief whose lawyers keep him out of Sing Sing by delays, retrials, adjournments and appeals until his theft is forgotten.

The villain does not exist off the stage—then why not drop him from the masque of life?

Let us have loves and ambitions, and adventures, and misfortunes, and comicalities, and rewards, and heroisms, without a larger share of crime in them than we find in the living world. The villain has ceased to bellow. He has even desisted from "Hessians." Now let him cease to be.

### CUSTER'S LAST BATTLE.

CAPTAIN CHARLES KING, U. S. A.

*Harper's Monthly, New York, August.*

It was a long time before the exact details of Custer's fatal fight with the Indians on Sunday, June 25, 1876, were known. Of him and his there were none left to tell the story. Of the twelve troops of the Seventh Cavalry, Custer led five that hot Sunday into the battle of the Little Big Horn, and of his portion of the regiment one living thing only escaped the vengeance of the Sioux. That sole living thing was Miles Keogh's splendid sorrel horse, Comanche, which some days after the fight came straggling into the lines, bleeding from many wounds, weak and exhausted, with piteous appeal in his eyes. He still lives, guarded and cherished by the Seventh, though he performs no more duty and no rider ever mounts him.

One of the misconceptions caused by the first accounts of the battle was, that Sitting Bull was the inspirer of the great victory won by the Sioux. But this was not at all so. The now celebrated Tatonka-e-Yotanka—Sitting Bull—was a shrewd "medicine chief" of the Uncapapas, a seer, prophet, statesman, but in no sense a war chief.

Early in June, 1876, the great Indian village—city it should be called—of Sitting Bull was encamped. General Crook with his command was at the head waters of the Tongue River, and Gibbons and Terry—General Custer being at the head of the horsemen of the latter—with their commands, were near the mouth of the Tongue. The great mass of the Indians lay uneasily between Crook and, Gibbon and Terry, watching every move and utterly cutting off every attempt of the commanders to communicate with each other. The Indians worried Crook's pickets and trains, and he determined to pitch in and see what force they had. On June 17th he grappled with the Sioux on the bluffs of the Rosebud. But he soon discovered he had found a hornet's nest and that his command was altogether too small to encounter such a force as lay before him. So he coolly withdrew his men, without ever getting within sight of the great Indian village.

Eleven days before Custer and his men were killed, that is to say on June 14, there was a "sun dance" among the Indians. Sitting Bull's own people have since told us the particulars, and the best story-teller among them was that bright-faced squaw of Tatonka-he-gle-ska—Spotted Horn Bull—who accompanied the party on their Eastern trip. She is own cousin to Sitting Bull, and knows whereof she speaks. The chief had a trance and a vision. Solemnly he assured his people that within a few days they would be attacked by a vast force of white soldiers, but that the Sioux should triumph over them. When Crook's command appeared on June 17, it was a partial redemption of Sitting Bull's promise.

He had no thought of new attack for days to come, when early on the morning of June 25th, ten Cheyenne Indians who had started eastward at dawn and got a glimpse of Custer and his command, came dashing back to the bluffs, and waving their blankets, signalled, "White soldiers—heaps—coming quick." Instantly all was uproar and confusion.

Of course women and children had to be hurried away, the great herds of ponies gathered in, and the warriors assembled to meet the coming foe. Even as the chiefs were hastening to the council lodge there came the crash of rapid volleys from the south. It was the attack of Major Reno, whom Custer had sent with a portion of the Seventh Cavalry about a mile away to the left. This was an attack from a new and entirely unexpected quarter, and this, with the news that Long Hair was thundering down the ravine across the stream, was too much for Sitting Bull. Hurriedly gathering his household about him, he lashed his pony to the top of his speed, and fled westward for safety. Miles he galloped before he dared stop for breath. Behind him he could hear the roar of



battle, and on he would have sped, but for the sudden discovery that one of his twin children was missing. Turning, he was surprised to find the firing dying away, soon ceasing altogether. In half an hour more he managed to get back to camp, where the missing child was found, but the battle had been won without him. Without him the Blackfeet and Uncapapas had repelled Reno and penned him on the bluffs. Without him the Ogalallas, Brulés, and Cheyennes had turned back Custer's daring assault, then rushed forth and completed the death-gripping circle in which he was held. Again had Crazy Horse been foremost in the fray, riding in and braining the bewildered soldiers with his heavy war club. Fully had his vision been realized, but—Sitting Bull was not there.

### THE PRINCE OF WALES.

JUSTIN M'CARTHY, M.P.

*North American Review, New York, July.*

AT the St. James's Hall meeting to welcome Henry M. Stanley, Mr. M'Carthy was much impressed by the able manner in which the Prince filled the position of Chairman, and says: "The occasion set me thinking about the position of the Prince of Wales in English society and politics." He says, "The tone of his voice and something about his utterance reminded me curiously, now and then, of Lord Hartington." He sums up the position of the Prince as "the not unimportant function of unofficial Minister of Ceremonial. In this capacity he does an immense amount of work, presiding everywhere at everything. Although unquestionably often very much bored, he has great ability to conceal it, and is consequently very popular. Hard things have been said of him, even by the writer, but the Prince has changed since then, although "no admirer would claim for him a lofty or heroic nature." He adds, "I do not know that any of the really eminent men in letters or science have much to do with the Prince of Wales's set. Although not a brilliant speaker, he speaks directly and to the point, never uses the wrong word, nor says a word too much. He never gets his speeches written for him. The English nation would not like their Prince to be an orator. He is not a scholar, but speaks several languages admirably, has travelled much, and has a thorough knowledge of what is going on in the civilized world. Radicals and Tories alike acknowledge this. The Prince is largely a social leveller. He loves to be amused, therefore surrounds himself with bright and witty men, and delights in the theatre and ballet. Of late he has been cultivating rather advanced Liberal politicians, and even Home Rulers; this does not necessarily mean, he sympathizes with their views, only that the future Sovereign is alive to the fact that great political movements must be recognized. It is important that he should be a man of sense, tact, and impartiality, and fortunate that he is so; no one would wish him to be a hot, muddle-headed partisan." Mr. M'Carthy then compares the Prince with the ostentatiously heroic young German Emperor, and shows that while the latter may be worthy of a certain amount of admiration in his earnestness, still such a character in the Prince of Wales would be distasteful to the English as a nation.

"The Prince is a great stickler for etiquette." He adds: "I suppose he is happy, though a man of ambition would surely find it all but intolerable to see his whole life going by in unceasing ceremonial." There are, however, many of the old *noblesse* who regard the Prince's set, and Marlborough House in general, with a shudder. American visitors sometimes make the mistake of supposing that when they get into Marlborough House they have got into the very best of English society. They have done nothing of the kind. It might be supposed that all this would tend to make the Prince unpopular with the poorer classes, but he is not, probably largely because he has seriously endeavored to forward movements seek-

ing to improve the housing and general condition of the poor.

### BRITISH BIRDS; THEIR NESTS AND EGGS.

*Cornhill Magazine, London, July.*

NOT a few of the eggs of British birds are worth more than their weight in gold. A well-marked pair of golden eagle's eggs has been known to fetch £25. The market value of an egg of the swallow-tailed kite is three guineas, and of Pallas's sand grouse thirty shillings. The difference in size and color which the eggs of the different birds exhibit is even more apparent than their great diversity of shape. The eggs of wild swans and geese or the extinct great auk are tremendous when compared with those of the warblers and titmice, or the still smaller egg of the golden crested wren. This is the smallest of the British birds, weighing full-grown only eighty grains. The relative sizes of the eggs named are as a garden pea to a cocoanut. Another interesting feature is the number of eggs laid by different species. The Solan goose, guillemot, cormorant, shag, puffin and others lay but one egg; whilst some of the tiny tits have been known to produce as many as twenty. The game-birds and wild-fowl are also prolific, a partridge's nest often containing fifteen to twenty eggs. Certain species, again, habitually breed twice or thrice a season, whilst others have but a single egg and lay but once during the year. The nests are almost as interesting as the eggs. Birds of the plover kind deposit their eggs in a mere depression in the ground; while many of the shore-haunting birds lay theirs in sand and shingle—often on the bare stones. Partridges and pheasants almost invariably lay their olive eggs upon dead oak-leaves, and cover them with the same when leaving the nest. The red speckled eggs of the grouse are inconspicuous in the heather, and those of wild ducks in the green reeds and rushes. The nest of the cushat, or wood pigeon, consists of a mere platform of sticks, and the eggs may almost always be seen through the interstices of the crossed twigs. The goatsucker makes no nest, but lays its eggs among the burning bits of limestone on the sides of the fells.

Among tree-builders, the jay and the scarlet bullfinch are slovenly and negligent. Hawks, falcons, and birds of the crow kind, construct substantial platforms of sticks, though the crafty magpie, being a thief himself and perhaps suspicious of other birds, constructs a domed nest. The pretty water-ouzel, or dipper, also builds a domed nest resembling a great boss of bright green moss. The wren builds in the same fashion, and her little nest often contains as many as seven or eight eggs. The wrens often begin and abandon several structures before settling down to a domicile. This is always adapted to its surroundings. When it is built in a mossy bank its exterior is of moss, often with a dead leaf on the outside. This adaptability is found in many other species, and serves admirably to conceal the nest and protect the young.

THE PEOPLE OF THE BALTIC PROVINCES.—*Nedjela, St. Petersburg, June.*—The leading characteristic of the people of the Baltic Provinces is a vigorous caste system, as exclusive as that of India. The nobility, or "Barons" as they are styled, are divided into two classes—the landed and the official. They boast a German ancestry, and are animated by a sense of superiority, which would appear ridiculous to people unaccustomed to it. In some sense they recognize dimly that the members of the cultivated middle class are human like themselves, but they rigidly restrict their intercourse with them to purely business transactions. They speak only German and adhere to the traditions of their caste with scrupulous exactness.

The burghers, or middle class of merchants, professional men and literati, are more highly cultivated, and although they speak both German and Lettish, they are an unsocial people, limiting all social intercourse to a narrow circle or clique of their acquaintance.

The peasants speak only Lettish. They are an intelligent and thrifty people, but intensely clannish. In fact the members of a clan live together, and hold no social intercourse with the members of any other clan.

## The Press.

## POLITICAL.

## RECIPROCITY AND PROTECTION.

*New Haven Palladium (Rep.)*, July 16.—Mr. Blaine's sentiments find a ready echo in the breasts of thousands of Republicans who feel restless and fearful in contemplation of the McKinley Bill as it is urged by thoughtless leaders.

*Albany Argus (Dem.)*, July 16.—There has been quite a revolution in Mr. Blaine's views on home and foreign markets since he penned his reply to Cleveland's famous message. It looks very much as if the principal nations across the water would take up the challenge offered them by the McKinley Bill.

*N. Y. Times (Ind.)*, July 18.—Mr. Frye and Mr. Blaine both know that Spain has no notion, and, indeed, no means of making any concessions. But, in the meantime, Mr. Blaine has accomplished his purpose. He has fixed a stigma on the McKinley Bill which cannot be got off.

*Columbus Dispatch (Rep.)*, July 15.—Mr. Blaine's position on those portions of the Tariff Bill which affect the trade he has labored so assiduously to build up and strengthen is certainly not friendly; and while as a rule the advocates of the protection policy are committed as strongly as ever to the principle, yet it is assured that Mr. Blaine's fight for reciprocal trade is earnestly indorsed by such a number that the Senate cannot do otherwise than to recognize the pressure in some way.

*N. Y. Sun (Dem.)*, July 17.—Mr. Blaine's fatal objection to the McKinley Bill is that it neglects the greatest opportunity of years to use the tariff to benefit American interests. On this question it is Mr. Blaine that is the protectionist and Mr. McKinley the free trader. By one bold stroke, masterly in its conception and sensational in its political interest, the Secretary of State has laid bare a humbug devised by second-rate partisan ingenuity, and has incidentally shown his full stature as a statesman and a leader.

*Pittsburgh Dispatch (Rep.)*, July 16.—Secretary Blaine's letter on the subject of reciprocity is written in support of a policy which has often been indorsed in these columns, and against which, in the main, no words can be said. But in his anxiety to secure the universal application of his policy, the Secretary proposes to urge it upon some details of the present tariff enactment in a way which would subordinate the interests of the people to an ideality of reciprocal policy.

*N. Y. Post (Ind.)*, July 17.—Mr. Blaine's letter to Mr. Frye on the McKinley Bill continues to be the chief subject of agitation in tariff circles—except in the *Tribune* office, where it is not yet known whether it is a good letter or a bad one. Senator Aldrich has been interviewed by the *Philadelphia Press*, and he says frankly that if what Mr. Blaine says is true, then the whole theory of protection is false.

*Times, Phila. (Dem.)*, July 17.—This is statesmanship, and Mr. Blaine deserves full credit, not only for his display of real states-

manship but for the courage which has prompted him to antagonize the narrow and unstatesmanlike policy of his party in Congress, which, as he truly says, will not open a market for another bushel of wheat or another barrel of pork.

*Hartford Courant (Rep.)*, July 16.—Mr. Blaine's letter on the sugar duty and our relation to Cuba, which we printed yesterday, is a very strong paper. To charge that Mr. Blaine isn't a protectionist is all manifest foolishness.

*Springfield Republican (Ind.)*, July 16.—Mr. Blaine is opposed to the present tariff policy of the party—not to this or that feature, not particularly to the sugar schedule or any other schedule—but to the whole principle and purpose of the measure; and he goes far out of his way to make that opposition known.

*Patriot, Harrisburg (Dem.)*, July 18.—It is not unlikely that Mr. Blaine will seek the honor which he declined two years ago; and, if he should be nominated, it is not too much to say that the platform upon which he will go before the people will contain a large free trade plank, although it may be known by another name.

*Providence Journal (Ind. Rep.)*, July 18.—It becomes more and more apparent that Secretary Blaine's letter to Senator Frye was a cartel of war, and that it includes, among other things, the successorship to Senator Hale's seat, which Senator Frye wants annexed to his own under the name of the vociferous and patriotic Cap'n Boutelle.

*Houston Post (Dem.)*, July 17.—"Two Republics," the leading journal of Mexico, says that even limited reciprocity between the United States and Mexico would be of immense benefit to both countries. The truth of this is obvious. Mexico is an agricultural and mining country, and while it is true that these products under reciprocity would enter into competition with those produced in America the result could not be a very material reduction in prices in the American home market. The cheapness with which such goods can be produced here, and the long carriage from Mexico would effectually preclude this. On the other hand, it would open a vast market for American manufactures, a market that the exclusive policy maintained by this Government has left for the most part in the hands of Europeans.

*Philadelphia Bulletin (Rep.)*, July 17.—Whatever may have been Mr. Blaine's political errors heretofore, he has, in the treatment of this question, risen nearer to the stature of statesmanship and sound leadership than any other Republican who has of late undertaken to influence the opinion of the party.

*Republican, Omaha*, July 17.—Blaine's attitude on the question of reciprocity of trade with foreign countries and toward President Harrison and Speaker Reed, occasions the Democratic press a great deal of solicitude. There is nothing the matter with Blaine; he's all right. He is just as solid with Harrison and Reed as the Republican members of the United States Senate are after a party caucus.

*N. Y. Commercial Advertiser (Ind.)*, July 21.—The Prohibitionists were formerly nearly all

Republicans. Their sympathies are naturally on the side of protection, but it seems that in this country, as in England and Canada, the party which believes in suppressing the trade in intoxicants will in the end indorse absolutely free trade in the necessities of life. The position of the English liberals in this matter is a thoroughly consistent one. The comforts and necessities of life ought to be as cheap and plenty as possible. The injurious luxuries ought to be as scarce and dear as possible. This is the position toward which the Prohibition party is rapidly drifting, and it has much that is in common with the position of the new Democracy.

*The Call (Ind.)*, San Francisco, July 16.—Under Mr. Blaine's proposition to take off duties only from countries which admit our breadstuffs free, we should at least get something in exchange for the injury free sugar will be to our beet-sugar industry.

*New Mexican (Rep.)*, Santa Fé, July 17.—The Republican party favors protection to American industries, and the Democratic party favors protection to trusts and the Louisiana lottery.

## FEDERAL ELECTION BILL.

*The Pilot (Cath.)*, Boston, July 19.—Senator Reagan of Texas is exactly right: the Republican Election Bill is "a Force Bill that if passed would govern this country on the same plan that Great Britain governs Ireland." Undoubtedly this is the worst Bill of this generation.

*Burlington Hawk-Eye (Rep.)*, July 19.—The Republican Senate, representing mainly the North and Northwest, must not be frightened out of its duty by this kind of talk. The Election Bill should be passed and the colored men in the South given all the rights, and the liberty to exercise those rights.

*Times, Richmond (Dem.)*, July 17.—The great danger to be expected, is that the National Election Law will create such friction in the relations of the two races at the South, that scenes of great violence will occur at the first election under the new law, and this violence will be exaggerated in the account, and be employed by the Republican press of the North to further inflame the sectional prejudices of the people of that part of the Republic for political purposes.

*United Presbyterian, Pittsburgh*, July 17.—The National Election Bill, now pending in Congress, may be constitutional; the National Legislature probably has the right to supervise the election of its own members; but this is a matter in which it would be wise "to make haste slowly." There is danger of putting too much power in the hands of the Central Government. The local control of elections is one of the honored traditions of republicanism, and it ought not to be set aside without careful consideration and weighty reason.

*St. Louis Post-Dispatch (Ind. Dem.)*, July 17.—Republicans who protest publicly against the adoption of the Federal Election Bill prove that they are better patriots than partisans.

*Atlanta Journal (Dem.)*, July 18.—The Senate is to be put to a severe test when called upon, for the first time in its history, to stifle debate and choke down the minority, so as



to pass the Force Bill at the heel of the session. No doubt there are a few Republican senators—Hawley, Edmunds and Evarts, for instance—to whom such a course is repugnant. But never before was the power of a party caucus so arbitrary and irresistible as at present. We cannot "look to the Senate" with any strong hope of its maintaining its dignity and record when called upon by a caucus to choke down the Democratic minority and pass the Force Bill.

*Arkansas Democrat*, July 17.—It is not to be denied that there are election frauds in certain sections of the South that ought to be corrected. It is not to be denied that in certain localities the negro vote is suppressed. It is granted that these evils and abuses call loudly for a remedy. But the evil must be cured from within, and not from without. If the Federal Government interferes with harsh and stringent laws, and all the concomitants of the old reconstruction regime, the efforts of conservative citizens to purify elections will come to an end, and the South will once more enter upon a period of depression, strife, and bloodshed. Left to ourselves we shall gradually relieve our elections of the frauds and scandals that now attach to them.

*New-Yorker Volks Zeitung*, July 21.—An extension of national authority in the hands, whether of a Republican or Democratic Government, would imperil the well-being of the Union. While a reactionary State legislature could do mischief within the limits of its own State, but would be powerless to rob neighboring States, with a more intelligent majority, of the beneficial results of their higher intelligence.

*N. Y. Star* (Dem.), July 22.—In his interview with *The Star* correspondent, reported in yesterday's issue, Representative McMillan alluded to the fact that "a bill changing the judicial system of a century, and creating eighteen new Circuit Judges was forced through the House" some time ago "under the railroad pressure" of the Reed rules. It is to the Circuit Judges that the Lodge-Davenport scheme would confide the ministerial direction of elections, and these Judges are to be men chosen entirely from the ranks of one party by an administration exceeding all others in the unscrupulousness of its partisanship. The executive functions of the Circuit Judges are to extend from the initiation to the completion of the election process, and after that to the determination of all litigations or prosecutions that may arise out of elections. Under their authority the special juries would be selected, and the obtaining of a judgment against a Republican candidate would be an absolute marvel.

*West Shore* (Ind.), Portland, Oregon.—One not blinded by party prejudice or become reckless through party zeal, cannot fail to recognize in the Federal Election Bill that passed the House and is now before the Senate one that contains the elements of more evil and political demoralization than any measure that has been brought before Congress for years. The proposition for the Government to interfere in the local control of elections is not only subversive of the theory upon which our system of government rests, and utterly undemocratic,

but it is directly contrary to the tendency of public thought and progress. The practical results of such a law would be: The further corruption of politics by increasing the power of party managers; the further loss of confidence in the value of the ballot; the tightening of the hold of machine politics, already too firmly fastened upon the people; more progress in the direction that leads from a local, democratic form of government to a centralized, political government by party managers; and, what is the worst of all, the further sinking of the Federal judiciary in the mire of party politics. The popular tendency of the times is in the opposite direction. The desire of the people is to curtail the power of party managers, to break the hold of machine politics, and to get the Government as near as possible to the people.

*N. Y. Herald* (Ind.-Dem.), July 22.—Our exuberant and original contemporary, the *Atlanta Constitution*, prints a long editorial urging, in the event of the passage of the Force Bill, the organization of home league clubs in the South to boycott Northern goods. The suggestion is endorsed by Governor Gordon in a communication to the *Herald*.

If there is anything that would insure the passage of the Force Bill by an overwhelming pressure of Northern sentiment it would be the threat that unless Northern people voted according to the dictates of Southern politicians the Southerners would not buy their goods. There is something so mercenary in the suggestion, something so grotesque, that it is difficult to treat it with seriousness.

#### GOV. FORAKER.

*N. Y. Tribune* (Rep.), July 17.—The Republicans of Ohio in their State Convention yesterday manifested a spirit that demands the respect and admiration of their fellow-Republicans throughout the country. The keynote of the convention was struck in the speech of ex-Governor Foraker, as temporary chairman, which was wise, moderate and hopeful. He evaded none of the facts in summing up the results of the last campaign, and he indulged in no bitterness or repining. He faced the future with courage and confidence, and eloquently urged his colleagues to do the same.

*N. Y. Times* (Ind.), July 18.—The gist of the accusation against Foraker is, not that he is an unscrupulous blatherskite, but that he is an unsuccessful blatherskite. It is very hard to understand how such a man can take charge of the party this year after driving away enough votes to defeat it last year. The explanation is that the party in Ohio, as elsewhere, is not managed by its voters, but by the professional politicians, who like Foraker because he is one of them.

*Times-Star*, Cincinnati (Rep.), July 16.—Ex-Governor Foraker has delivered a speech at the Cleveland Convention which is full of his old-time ring and enthusiasm. He makes a strong plea for harmony in the ranks and wants the Republican party to push forward with a united front in the coming campaign.

*Richmond Times* (Dem.), July 17.—Foraker of Ohio has been galvanized into a semblance of life again. His revivification was coincident

with the meeting yesterday at Cleveland of the Republican State Convention. In his absence from this world he has learned little, save a species of humility, if one may judge from his speech.

*Toledo Blade* (Rep.), July 17.—Ex-Governor Foraker's speech was a frank and manly appeal for peace—coming, too, from the only man who is in a position to extend the hand of a peace-maker. For it cannot be denied that an overwhelming majority of the Republicans of Ohio are emphatically Foraker men.

*Patriot*, Harrisburg (Dem.), July 18.—Foraker is rather bold, emerging from his hiding place before the Congressional Committee investigating his rascality as to the ballot-box forgery, has made its report. Its verdict may be the means of Mr. Foraker wearing a striped suit.

*Philadelphia Press* (Rep.), July 18.—The temper and action of the Ohio Republican State Convention indicate in the fullest degree that the party difficulties which gave the State to the Democrats last year have all been put aside. Last year's defeat was a very expensive one. It was not merely a defeat of Governor Foraker, upon whom most of the opposition directly centred, but it was a general rout, in which the Republicans lost everything that was at stake.

*Atlanta Journal* (Dem.), July 18.—The better portion of the Republicans of Ohio realize the fact that the closer Foraker keeps his wide mouth shut the better it will be for their party.

*Cleveland Leader* (Rep.), July 17.—Governor Foraker exhibited all of his well-known vim and vigor in his opening address to the Convention. His sentences were terse, short, and bright, and occasionally enlivened by stirring eloquence. The applause which greeted him and the attention accorded to his speech demonstrated that he still retains his hold upon the admiration of the Republicans of Ohio.

*St. Louis Post-Dispatch* (Ind. Dem.), July 17.—That ex-Governor Foraker was enabled to relieve his partisan whoop at Cleveland with a note of sound rebuke to the Democratic party of Ohio is the fault of the party. What the ex-Governor said in denunciation of the election of Brice to the Senate must unfortunately be endorsed by honest Democrats.

*Columbus Dispatch* (Rep.), July 17.—For the happy results of the Convention, all Republicans should be thankful. And to those who in prosperity and adversity have retained and upheld their faith in Foraker, the events of yesterday are more than pleasing.

*Springfield Republican* (Ind.), July 18.—The re-appearance of the pestiferous Foraker argues well for the party's opponents.

*Post*, Cincinnati (Ind.), July 17.—Ex-Governor Foraker could have been permanent chairman of the Cleveland Convention if he had so desired. Those who are fond of charging him with overweening ambition will find food for reflection in the circumstance. He had fulfilled his mission when he closed his speech, sounding the Republican keynote in Ohio, and could well afford to let somebody else share the honors.

*Cleveland Plain Dealer* (Dem.), July 18.—Foraker opened the Convention with a lugu-

bruous speech in which he confessed his sins for the purpose of receiving absolution from his supporters, which was given according to instructions.

*N. Y. Herald (Ind. Dem.), July 22.*—Our Republican friends in Ohio will soon realize the mistake of having made ex-Governor Foraker chairman of their State Convention. That Mr. Foraker should have forced himself into the chair shows the audacity which has always distinguished his character.

*Baltimore Sun (Dem.), July 18.*—The Foraker blight has fallen upon many a community in recent years since "bossism" came to be recognized as a short and easy method of obtaining political advancement, and everywhere the result has been to benefit the individual at the expense of his party and of the people at large.

*Boston Post (Dem.), July 18.*—The Ohio Republicans have gone into the same business as that in which the party in Pennsylvania has engaged. Indeed, the "vindication" of Quay in the latter State is no more emphatic than the "vindication" of Foraker in Ohio, so far as party resolutions can make it effective.

#### FARMERS' ALLIANCE.

*Minneapolis Journal (Ind.), July 17.*—The farmers' convention now in session at St. Paul, is by no means the aggregation of stray nobodies that some wiseacres would have us think. On the contrary its composition and spirit show that it is a very significant gathering. Unless some gross blunder is committed, the action taken at St. Paul this week will have far-reaching results in the politics of Minnesota.

*Cleveland Leader (Rep.), July 18.*—One of the leading men in the Farmers' Alliance movement in Minnesota is Ignatius Donnelly, erstwhile a Congressman and later of lost Atlantis and Shakespeare-Bacon cipher fame. The farmers have taken time by the forelock and secured a man who will be entirely competent to explain how it happened when the Alliance ticket is completely snowed under next Fall.

*Herald, Syracuse (Ind.), July 19.*—The Tennessee Democrats knuckled down to the Farmers' Alliance yesterday and accepted the president of that organization as their candidate for Governor. This action should insure the usual success of the Democrats in November, but there may be a day of reckoning when the work of legislation is begun.

*Chicago Inter-Ocean (Rep.), July 19.*—The Farmers' Alliance of Minnesota is doing Democratic work in its efforts toward the election of Mr. Owen, who has no chance of becoming Governor of Minnesota.

*Times, Phila. (Dem.), July 19.*—The Alliance movement in Minnesota, with an organized vote of nearly 40,000 and many other thousands sympathizing with it, is certain to hold the balance of power between the old parties, and a general upturning of politics in that State may be expected, not only in State officers but also in Congressmen and the Legislature.

*Hartford Courant (Rep.), July 19.*—The Farmers' Alliance of Minnesota on Thursday

adopted a platform demanding the Prohibition of child labor. If that is what the farmers want, they will, of course, begin the march of progress by themselves doing voluntarily what they wish less liberal persons to be required to do. And so it is emancipation day for Minnesota farm boys, and no doubt a very decided change for them, too.

#### THE SURPLUS.

*N. Y. Tribune (Rep.), July 18.*—Secretary Windom is neither panic-stricken nor disconcerted by the alarming reports circulated in the Democratic press that the surplus has disappeared and we are face to face with a deficit in the Treasury. On the whole, the outlook is good, and there is no reason for anybody to grow excited or pessimistic.

*Providence Journal (Ind. Rep.), July 19.*—What the Republican party needs now is an able bookkeeper to conceal the amount of the deficit until after the next election.

*Baltimore American (Rep.), July 19.*—The surplus boomerang failed to work. It should have been kept for use further on, when the pendency of the campaign might have made it difficult to counteract false impressions. Secretary Windom made short work of the canard, showing that the Government will have an abundance of money for its needs, and that the talk of a deficit is nonsense.

*St. Louis Post-Dispatch (Ind. Dem.), July 18.*—The call to halt on the extravagance of the Republican majority in Congress by the more prudent organs and leaders of the party appears to have been made too late. The damage has been done and a deficit cannot be staved off by the most skilful financial juggling.

*Hartford Courant (Rep.), July 17.*—The facts that there is a big surplus in the Treasury, and that the revenues for the coming year promise to reach an enormous total, do not justify, as they will not excuse, the squandering of a single dollar of public money.

*Philadelphia Press (Rep.), July 19.*—Democratic newspapers are still dropping into the pit dugged for them by the blunder of the Washington correspondent of the *Ledger* over the appropriation bills. By giving in the aggregate expenditure the total outlay of the Post Office Department, \$65,000,000 of which are met from postal receipts, and then excluding these receipts in reckoning the revenue of the Government, an error of \$65,000,000 was made. As the correspondent combined with his place as correspondent one of the leading clerkships of the House, his assertions received an attention which would not otherwise have been given them; and, while his error was corrected the next day, we fear that the harm done will endure to the end of the session and through the campaign.

*Detroit Journal (Rep.), July 19.*—The best financiering gets as near as possible to an exact balance between receipts and expenditures. If the receipts are the larger they are cut off; if the expenditures are the larger they are cut down. Unlike individuals, nations have no rainy day to hoard for. Therefore, the rule for laying by something every year does not apply.

#### THE BEHRING SEA QUESTION.

*Montreal Witness, July 16.*—Lord Salisbury was compelled to discuss the whole question with Mr. Blaine as he had done before with Mr. Bayard. This is the great trouble in dealing with the United States Government. One administration ignores all that is done by a preceding one, and every four years foreign governments may be compelled to review all negotiations. British governments follow one another, but each government holds itself bound to regard in good faith all negotiations carried on by their predecessors in office. That Mr. Blaine should lose his temper is also only too likely.

*Chronicle, Halifax, N. S., July 19.*—The policy of dark delay does not seem to continue satisfactory at London, and it certainly seems about time that Lord Salisbury should force the United States Government into the light of day, and, if possible, into some course of just dealing.

*St. Louis Post-Dispatch (Ind. Dem.), July 17.*—The Behring Sea war bubble appears to have been thoroughly punctured. The British warships which gathered at Victoria were collected for the purpose of saluting a new admiral in command and will depart peacefully on their various pursuits. The Canadian sealers have not been armed to the teeth, and their owners have no notion of resisting the United States.

*N. Y. Tribune, July 20.*—Our strongest claim of all holds good whether the Sea be open or shut. It is a general principle of international law that the contents of the ocean belong to all nations in common. England says: "Behring Sea is the ocean, therefore its contents are no more yours than ours." Our reply to that is that the seal situation is unique, that it contains none of the elements from which the general rule arose, and many which render the general rule palpably inappropriate.

It is true that fishes in the open sea cannot be claimed by any one. But this rule does not apply to fur-seal, which is not a fish, but an amphibious mammal. For three months of the year the seal inhabit our islands of St. Peter and St. Paul, and this circumstance gives us a peculiar relation to them and one that is not shared by England.

Now it is a fact that pelagic sealing is wasteful and ruinous, and to permit the Victorian sealers to continue their operations is to doom the fur-seal to an early extinction. This herd of ours and the Russian herd practically contain all the fur-seal on earth.

England cannot deny that we have especial claims to these seal, and that our rights in them and over them are the best rights. Now, if to share those rights is to lose them, or even to imperil them, or if it be so much as "prejudicial to our interests," we are in law and in equity justified in extending our dominion over the seal and in making our possession single and complete.

#### STEAMSHIP SUBSIDIES.

*Herald, Halifax, N. S., July 17.*—On Saturday last two Bills passed the United States Senate which are of more than passing interest to the people of Canada, inasmuch as they propose very liberal subsidies to steamship



lines which are owned and controlled by citizens of the United States, and affect trade and traffic interests in which Canada cannot but have a very great concern.

These immense subsidies will no doubt serve their purpose in placing a number of important lines of steamers under the direct control of the United States. In competition with such heavily subsidized steamers it will be necessary for Canada to spare no pains to secure the most efficient steamers available for the Canadian transatlantic route. With steamers capable of making twenty knots, running to New York and Boston, the Canadian Government must, if possible, secure equally fast vessels for our route, although the fact of the Canadian route being the shorter will operate very considerably in our favor. Should these Bills also pass the House of Representatives, as they bid fair to do, renewed interest will be awakened in the proposals for a fast Atlantic line which the Canadian Parliament has already ratified.

*Cleveland Leader (Rep.)*, July 19.—There is no concealment of the subsidy paying policy of the British Government among British legislators and officials when talking to each other. It is only when they talk to Mr. Wells and American Consuls that they attempt to deceive and call it "mail pay." There is no doubt, therefore, that millions of dollars yearly are paid out by the British Government to subsidize steamship lines "for commercial and political reasons."

## FOREIGN.

### LORD SALISBURY'S DIPLOMACY.

*Pall Mall Gazette*, London, July 9.—The great mistake which Lord Salisbury and his friends have made in their treatment of the surrender to Germany is the parading of it as a triumph. If they had frankly admitted that the agreement was a bad enough bargain in itself, but urged that it was the best of which the circumstances admitted, the opposition to it would have been minimized. It is the pretentious decking-out of the agreement as a triumph of spirited policy—the daring pretence, as urged by Mr. Goschen last night, that it is a master-stroke of skill, which atones for any number of blunders at home—that make Lord Salisbury so open to damaging criticism.

*Christian Union*, July 17.—If Bismarck were still in charge of German affairs, the arrangement which has been made with Germany would probably have been less favorable to England.

*Philadelphia Press*, July 21.—Great Britain is rapidly unfolding the new foreign policy of the present ministry by insisting that on English soil French proprietary privileges, like all other property rights, shall be enforced, not by a French, but by an English police. This greatly reduces the risks of collision with native Newfoundlanders. It also leaves the daily decision as to the limits of the treaty fishing privileges to English instead of French officers, and this shifts protest to the French Foreign Office, while it leaves the accomplished act, which no protest can greatly alter, in English hands—a great gain for England. The despatches may have a good deal of war

for some time yet, but the West coast of Newfoundland will not.

*The Sun*, N. Y., July 24.—It has been officially affirmed by M. Ribot in the Chamber of Deputies that the French protest against the establishment of a British protectorate over Zanzibar has led to a discussion of all the matters in controversy between France and England, with a view to a general and definite settlement. He must be a sanguine diplomatist who hopes for a solution of the complicated questions pending between the two countries which shall be entirely satisfactory to France, but the pressure brought upon Great Britain by the agitation in Newfoundland may induce Lord Salisbury to make some concessions which he would otherwise refuse.

### ANNEXATION NOT WANTED.

*Manitoba Free Press*, July 17.—Annexation, as a possible future for Canada, is growing less likely every year; but all, no matter what their nationality or their faith, can thrill at the common hope that we may found a nation here whose achievements for civilization and peace will make it not unknown to fame when the histories of the world are written centuries hence. With that hope and ambition in every heart we will solve the problems which now to many seem insoluble, and the solution will be on the lines of toleration and common sense by agreeing to differ on the non-essentials, but animated by a common love for the fatherland and an ambition to place its advancement above all personal, sectional or sectarian issues. When that spirit, which is growing yearly, becomes universal as it should, as it will, if Canadian journals and statesmen do their duty, not even American periodicals, hard pushed for subjects of discussion, will be able to find in annexation a possible Canadian future.

### SELECTING A CABINET.

*Daily Bulletin*, Honolulu, H. I., June 24.—The *Advertiser* claims this morning that the King asserted the right to go outside of the "dominant party" to select a Cabinet, and insinuated that his motive is antagonism to the new Constitution. There is not a parallel between the conditions here and those in England. It is all precedent there; it is all written law here. English precedent is only to be followed when Hawaiian law fails to serve necessary purposes. In England ministers must be members either of the elective or hereditary branch of Parliament. In Hawaii there is no requirement that a minister should have a legislative constituency. Nevertheless, it is proper that one party should govern, and it is really necessary from the fact that the tenure of a ministry here depends on the pleasure of a majority of the Legislature. But the end is gained without restricting the King's choice of ministers to politicians who have been identified with the party that has compassed the fall of a ministry. When a man accepts a ministerial portfolio at a change of Government through the action of the Legislature, he thereby identifies himself with the "dominant party," by throwing himself on the good graces of the majority that compelled the change. If he has been an opponent of the majority, he, in accepting the office, simply

changes his party relations, and assumes a Tory attitude—thus becoming in fact identified with the "dominant party."

## TEMPERANCE.

### AN ORIGINAL PACKAGE LAW.

*Cleveland Leader (Rep.)*, July 19.—The passage of a good original package law is now only a matter of a few days. The Republican Congress is doing its duty by the people in this as in other respects, and the law and order and temperance sentiment of the country cannot but be gratified at the direct and earnest way in which Congress has set about remedying the defects in State temperance legislation arising out of the Original Package Decision of the Supreme Court.

*The Voice*, N. Y. (*Prohib.*), July 24.—What can be accomplished, however, by Congress, and what the Original Package Decision is likely to render it imperative to accomplish, if even restrictive laws are to be any longer operative, is this: *the enactment of a law declaring that intoxicating liquor, as a beverage, shall no longer be an article of Inter-State commerce anywhere in the Union.* It begins to look more and more as though the contest of the near future will be forced to proceed along this line. What Congress is attempting to do is to recognize liquor as a legitimate article of Inter-State commerce, but to make it subject in each State to the regulations or prohibitions of the State. Its constitutional right to give to the State in this way power virtually to deprive liquor of its Inter-State commerce rights, so far as that State itself is concerned, is very questionable.

*Pittsburgh Times*, July 22.—There is an almost uniform belief that the liquor traffic should be left to the States to deal with; not liquor only, but other articles in the same category, as oleomargarine, meats and other articles, if there are any. The flooding of a State, or any part of a State, with original packages that meet every requirement of the saloon and its customers, vials with a single drink, vials with two or more drinks, "Trinity" bottles of beer, or beer by the cask of any size, has given an interpretation to the Chief Justice's decision and is illustrating the moral aspects of his kind of law, that probably did not enter into the intention of the majority of the court. Congress is experiencing many difficulties in undoing the mischief done by the decision.

*N. Y. Tribune*, July 21.—But amendment of the Constitution may yet be found the only practicable mode of reaching a business which one of the States wishes to stop, but the other adjoining States permit. After not a few unsuccessful efforts, it may yet prove that only by amendment of the Constitution can a traffic be effectively arrested, at the desire of a single State, either by laws of that State or by laws of the United States.

*New Yorker Staats Zeitung*, July 19.—After the usual amount of Buncombe shall have been discoursed, and the House shall have fairly grappled with the problem, it will gradually arrive at the conviction that it has an extraordinary complicated problem to deal with. There are now three Bills before Congress designed to put an end to the intolerable state of

affairs resulting from the decision of the Supreme Court.

The Senate has already passed the Wilson Bill, declaring the State's authority absolute as to the liquor traffic. The House—judiciary—Committee's Bill extends this authority to all articles the fabrication and sale of which it is competent to forbid; and Representative Adams of Illinois proposes a third Bill to include a definition of the perplexing problem, "What constitutes an original package?" The Adams proposals are in many respects most to the purpose, but will certainly not suit the Temperance party; and, considering the influence this party has exercised in the present Congress, will hardly get much support.

[The House of Representatives passed, on Tuesday, an "Original Package" Bill, which provides:

"That whenever any article of commerce is imported into any State, from any other State, Territory or foreign nation, and there held or offered for sale, the same shall then be subject to the laws of such State."

This is a substitute for the Senate Bill, which applied to liquors only.—ED. DIGEST.]

#### COMPENSATION FOR LICENSES.

*Sydney Herald, June 11.*—Any admission of the principle of compensation must not be so applied as to put licenses in a stronger position than they hold already. An instance of the working of the law in Victoria, where a number of public houses were closed at Geelong and were awarded compensation at the rate of about £1,000 each, supplies an example of what every wise system of liquor restriction should endeavor very carefully to shun. Let us further bear in mind that compensation can only properly be asked for the withdrawal of the license, not in respect to the value of the house, regarding which the owner in building it accepts all risks. Let us further remember that the houses to be first closed would be those of bad reputation or disorderly character, of low class, or of too great proximity to other and better houses. We see that here again there are many conditions tending to reduce possible claims for compensation to very modest dimensions.

*Canadian Baptist, July 19.*—The influence of the brewer and the publican is mighty in England, but events have proved that that of the temperance people is now mightier. The way in which the Government has been compelled to retreat step by step, down to the final withdrawal of the Licensing Bill, has been probably almost as great a wonder to the temperance party as to the friends of compensation.

#### ABOLISH THE SALOON.

*Christian Intelligencer, July 9.*—Abolish the saloon! If that cannot be done, if public sentiment in a locality will not sustain that, then secure the utmost possible restriction of its influence. Do something against the saloon! It does not leave you alone for a day. Be as active against it as it is against you!

#### RESTRICTION NEXT TO PROHIBITION.

*Christian Guardian, Toronto, July 16.*—Among American Prohibitionists there is a

disposition to give high or low license no quarter. If the choice is between license and Prohibition, we are decidedly for Prohibition; but we prefer the restriction of license to no restriction at all. Until we can obtain general Prohibition, it is better that liberty to sell be restricted to a few than that every man be at liberty to sell liquor.

#### WHAT THE CHURCH CAN DO.

*Advance, Chicago, July 10.*—It is evident that there are some things which the church can do for temperance. The church can adopt a right practice. It may and should refuse to admit to its membership those who are wont to indulge in alcoholic stimulants. It should subject to discipline present members who are given to this indulgence. The church should also make its practice as to the use of unfermented wine at the communion clear and unqualified. No matter is it for this question whether the juice of the grape which Christ used was fermented or unfermented. It is certainly true that men are kept away from the communion table because that which represents the spilled blood contains alcohol. No minister should partake of any stimulants of any sort as a beverage.

#### SOCIAL TOPICS.

##### STRIKES OF GOVERNMENT EMPLOYEES.

*Saturday Review, London, July 5.*—It is a fact of which the significance hardly seems to be appreciated that Government servants should have begun to occupy a rather prominent place in trade disputes. Also it is to be noted that their methods do not differ at all from those of other strikers. The London postmen who collected in Hyde Park last Sunday were as riotous as the gas-workers of Leeds who had to be broken up by a charge of cavalry twenty-four hours later. It is, only the other day since a part, at least, of the police used exactly the same language. This agitation has been stopped by a little firm handling at headquarters, and the turbulent minority have been made to understand that they cannot both belong to a disciplined force and enjoy the freedom of dockers. If they will look at the proceedings in Parliament on several nights within the last week, they must understand in what their position differs from that of ordinary workmen. A body of men for whom the State provides a secure income which can be enjoyed without work before they are fifty must not expect instant sympathy if they clamor for increased pay, and none at all if they talk of putting pressure on their superiors. Hitherto the State has preferred to form services, because it thereby obtained a certain security against the sudden loss of its servants and had more command over them. If, however, this is no longer to be the case; if the Post-office, or any other department, is to be threatened with strikes, refusals to work, and so forth, the State had perhaps better resume its freedom too. The Government servant cannot have his cake and eat it also. He cannot have security against arbitrary dismissal and poverty in old age and also retain the freedom to throw up his work.

*Scotsman, Edinburgh, July 12.*—It need not be doubted that the Post-office servants have been manipulated by outsiders, who had nothing whatever to do with the service, and whose whole concern was to create disorder. It is equally certain that the police or some of them have been manipulated in the same way. It may be questioned whether in either case there are grievances that deserve the public sympathy; but whether that be so or not, it is certain that the manner in which the grievances have been pushed forward has been grossly wrong. Firmness in dealing with the insubordinate is the only way in which discipline can be maintained and through which grievances can be removed. No one desires that workers, whether they be skilled or unskilled, should be deprived of their share in the prosperity of the country, but every one must desire that those who seek to use the unskilled labor of the country for anarchic purposes should be opposed and defeated.

#### A PHASE OF TRIAL BY JURY.

*Deseret Weekly (Mormon), July 12.*—The U. S. Marshal of Idaho, J. S. Wilson, has been interviewed by the *Sioux City Journal*, and tells how he secures the conviction of "Mormons" under the Edmunds Act. He says:

"I find the only sure way to convict a polygamist on such evidence as we can usually get, is to pick a jury from among the apostates, who hate the Mormons very bitterly."

Was there ever a clearer instance of packing juries than this? We do not believe that in the whole history of criminal jurisprudence there can be found a more flagrant violation of the essential principles of trial by jury.

Notwithstanding the wide-spread and deep-seated prejudice against our people, which has been fostered for political and sectarian ends, it would seem that when the very fundamental principles of civilized jurisprudence are trampled upon in eager haste to fine and imprison a "Mormon," even the most puritanical religionist and violent political foe would call a halt and cry shame on such proceedings.

#### THE SCHOOLS VS. MORMONISM.

*Public Ledger, Phila., July 21.*—It may pretty confidently be said that so soon as the Gentiles or anti-Mormons attain to complete control of the schools of Utah, that "twin-relic of barbarism," Mormonism, the rotten cornerstone of which is polygamy, must disappear as certainly as did human slavery from the land. In Salt Lake City the Gentiles have elected seven out of ten members of the Board of Education, thus gaining present control of the school system of that heretofore Mormon stronghold. The Federal laws have proved to be good things in the way of repressing the practice of polygamous Mormon doctrine, but the school-houses are likely in the fulness of time, to prove even better agencies in the same direction.

#### IMPORTING CONVERTS.

*Christian at Work, N. Y., July 4.*—Two hundred more Mormons arrived at this port last week and were sent West. We believe Mormonism is the only religion that has to import converts to keep its ranks full.



## EDUCATIONAL.

## ARCHBISHOP IRELAND'S ADDRESS.

*N. Y. Times, July 11.*—Archbishop Ireland of St. Paul made an address yesterday before the National Educational Association which was rather more broad and liberal than the utterances that usually emanate from Roman Catholic prelates on the subject of State education, but he insisted upon the support by public money of the parish schools of religious denominations. He favored a State system of schools, with compulsory attendance of all who were not otherwise provided for, but he believed that there should be religious instruction in all of them.

*America, Chicago, July 17.*—Archbishop Ireland's address is the utterance of a sincere and serious-minded prelate. Unfortunately, however, for its effect, it has to be accepted as the utterance of one man, and that man "cribbed, confined and confined" in the thralls of an allegiance to a higher power, which is not only inimical to the American school system, but to the spread of universal education throughout the world.

*Catholic Review, New York, July 26.*—Archbishop Ireland's address before the educational convention has the same effect on the internal sense, as the blows of a trip-hammer on the physical. There can be no doubt of the good effect it will have all over the country. It is a pity that part of the effect must be lessened by the refusal of many prominent leaders to accept all of his views. However, we can all subscribe to his own solution of the educational difficulty.

*Northwestern Presbyterian, Minneapolis, July 19.*—Archbishop Ireland is right in saying that either religion or irreligion must be virtually taught in the public schools; he is certainly wrong in holding that "there is and there can be no positive religious teaching where the principle of non-sectarianism rules." There is nothing sectarian about the Lord's Prayer or the Sermon on the Mount. The Roman Catholic and the Protestant believe alike on all the fundamentals.

## CO-EDUCATION.

*N. Y. Christian Advocate, July 10.*—"The old Quaker School" at Providence, R. I., is being advertised and commented upon. It may well be commended. As a co-education school it started in a thoroughly honest way, having in its charter words to this effect: "Both sexes are admitted in the hope that pleasant acquaintance will result in happy and prosperous marriages." A good school is as good a place as any other to find friends and take preliminary steps toward establishing happy homes.

## RELIGIOUS.

## THE MACQUEARY CASE.

*Howard MacQuary, in Southern Churchman, Richmond, July 17.*—One would think that my accusers would be willing to give me a hearing as to the justice of my reasons for not resigning; but they not only close their columns against me, but shut the door of the Church Congress in my face. My position and,

as I understand it, the Church's, position is this:

The Episcopal Church is a Protestant Church, which utterly rejects the dogma of ecclesiastical infallibility, and offers her creeds and articles as the summaries of what uninspired theologians, the Fathers and the Reformers, considered the truth. But those formulas are no more unalterable or infallible than the Constitution of the United States is. On the contrary, the sixth article is to the other articles what the article on amendments is to the Constitution. It appeals from the Church's dogmas to Holy Scripture, and gives to every clergyman the right to interpret Scripture by facts and reasons, and to offer such alterations in those dogmas as may seem to him necessary, and when he does offer such amendments, no one has any more right to excommunicate him than Congress has to unseat a member for proposing an amendment to the Constitution. The Bishop of New York seems to admit this, for he says in his letter of June 28, that "some day the Church may choose to restate and redefine her views of our Lord's birth and resurrection." But how, I would earnestly ask, can she ever be prepared for such a reconstruction of her formulas if all free discussion thereof be crushed by the odium theologicum or ecclesiastical anathema?

*The Press, N. Y., July 20.*—It cannot justly be called a case of ecclesiastical persecution for heresy. The creeds suggest but two possibilities to the honest clergyman who doubts the articles, and those are that he should either agitate for creed revision or resign; and, even while he is agitating, the general public will respect him for refusing to draw a salary as an official exponent of doctrines which he does not believe, rather than for holding on to a good place and continuing to express his disbelief.

*N. Y. Independent, July 10.*—We confess to a feeling of most hearty sympathy with Bishop Potter, of this city, in his strongly worded protest against the putting on the programme, of the coming Church Congress, the name of a clergyman who has denied two of the articles of the Apostles' Creed.

## SUSPENSION OF DR. BURTSSELL.

*Central Presbyterian, Richmond, July 16.*—The condemnation and suspension of Dr. Burtzell, pastor of the Epiphany Church (Roman Catholic) in New York City, approved by the Propaganda Fide and the Pope of Rome, shows what abject submission to Rome is required of the Catholic clergy in this country. Dr. Burtzell, who was removed from his parish by Archbishop Corrigan on account of certain opinions expressed by him as a witness in the McGlynn case, appealed to Rome. He fully admitted that he was bound to obey his superiors in matters ecclesiastical, but contended that neither the Archbishop nor the Pope had any right to interfere with and control his political opinions and sympathies. The decision of the Propaganda and the Pope is against him, and he has been required not only to submit, but to write an apology. No Protestant Church dreams of extending its authority to the extent that Rome here claims.

*America, Chicago, July 10.*—Dr. McGlynn, in commenting on the removal of Dr. Burtzell

from his parish in Brooklyn, says that the course of the Pope indicates that hereafter papal excommunications are contagious, as Dr. Burtzell's chief offence was in listening to a speech made by Dr. McGlynn, and in shaking hands, conversing and dining with him.

## HOW ROME TREATS THE BIBLE.

*Southern Churchman, Richmond, July 10.*—Romanism is the result of the method by which Rome treats the Bible. She puts tradition on a level with it, or rather superior to it.

## MISCELLANEOUS.

## THE MANNERS OF ENGLISHMEN.

*The Critic, Halifax, N. S., July 18.*—It would be quite worth an Englishman's while to inquire into the customs of any country he visits, and "do as Rome does," so that he would avoid those impolitenesses which cause the English to be regarded as the worst bred of nations. The reputation of the Prince of Wales, as the "first gentleman in Europe," is insignificant to overcome the effects of the mistakes made by Englishmen of less note.

## THE VULGARIZATION OF MEDICAL SCIENCE.

*The Lancet, London, July 12.*—In an article in the *Nineteenth Century*, Dr. Herbert Snow states that there is a notable increase in the prevalence of cancer, and this he attributes less to the influence of heredity than to the high pressure of modern life, declaring that mental distress and anxiety are exceptionally frequent as precursors of malignant disease. A discussion of this subject seems to us wholly out of place in the pages of a popular journal. The question is so purely one for the investigation of experts, and involves so much that is technical, that it will either be passed over by the readers of the journal, or be productive of much confusion in their minds. The same writer contributes to the *National Review* a reply to the recent article by Lady Paget on Count Mattei and his cure for cancer. We hope that the editors of these periodicals will see that no good purpose, either scientific or other, is served by the discussion in their pages of abstruse subjects of pathological interest.

## THE KING'S DAUGHTERS.

*Illustrated American, N. Y., July 12.*—The great society of charitable women known as The King's Daughters, now extending over all the country, first came into popular favor through its provision, that whenever and wherever a girl or a matron wished to call in some of her friends to assist in any charitable work, she had a Chapter of King's Daughters, and could secure the sympathy of all other bands, without being hampered by formal rules or regulations.

In New Orleans there are some thirty or more distinct chapters, each having ten to one hundred members. Recently, at a general meeting of the association, it was agreed to unite in establishing a small restaurant, where working women could obtain meals at very low rates, and which should be conducted exclusively in their interests. This suggests a new and excellent idea for combined work of the chapters in other cities.

## Book Digests and Reviews.

*Problems of Greater Britain.* Chas. W. Dilke. Macmillan & Co., London and New York.

A treatise on the present position of Greater Britain, in which special attention is given to the relations of the English-speaking countries with each other, and to the comparative politics of the countries under British Government.

The British Empire with its protectorates, not to mention its less defined spheres of influence, covers the territory of nearly three Europes, produces every requirement of life and trade, and includes every variety of government from the absolutism of India to the democracy of South Australia or Ontario. The dominant force in bringing that Empire together has been the eminence among the races of the world of our own well-mixed people, and the future seems to be between our own people (including the United States) and the Russians, who alone among the continental nations of Europe are in possession of unbounded regions of fertile lands in climates in which white men can work upon the soil. France disappeared from the contest when she lost Canada and Louisiana, and the mere accident of political separation does not and should not make any distinction between Greater Britain and the United States.

The problems of this Greater Britain have been in Canada to convert a backward colony into a flourishing power, to bring emigration once more to follow the flag, to realize and utilize the magnificent stretch of territory almost unknown to us beyond the Rockies, to bring into cordial sympathy a population of alien birth. This has been in a measure accomplished, and the future is full of hope and promise. The idea of annexation to the United States does not seem to have great power on either side of the line.

The Australian Colonies with their completed federation near at hand, offer the prospect of a remarkable development of our own race under conditions of peaceful progress. The problem there is one largely of a utilizing nature, overcoming its deficiencies, as the water supply, and developing its more favorable qualities. Strong enough to defend themselves against any foe likely to land on their shores, the problem of assistance from the mother country almost disappears, and if therefrom there seem to arise too much of an equality with England, a personal union may well be the means of smoothing many of the petty jealousies. In South Africa the problem of nature remains much the same as in Australia, the people not unlike that of Canada. The Dutch settlers of the Cape, outnumbering the English, have furnished an element in the confederation attempted there which was not perhaps duly taken into the account. This is illustrated by the preponderance of the Dutch language, overcoming even the French of the Huguenot immigrants. That, however, is gradually losing ground, and conciliation is gaining what a forced annexation imperilled.

In India the great problem is defence; next comes finance, while scarcely inferior to these is the question of that development of native

councils, or something akin to them, which shall really bring about Home Rule, or, at least, secure a more homogeneous life in the different sections. These will be rated differently in importance according to individual ideas, but from the standpoint of the home Government the first clearly takes precedence, for what need for us to consider the finance or development of a country that may slip from our hands. From the larger point of view the trade question assumes the greater importance, since were protection to carry the day in that country our trade would receive a crushing blow. This, taking into view the insufficiency of the revenue, due to present light taxes, the difficulty of raising new ones, and the uncertainty of some sources of revenue (*e. g.*, the declining opium trade), enhances the perplexities of the Indian financier who will have to rely largely upon the increasing manufactures of the country. The internal problem is one of decentralization and provincialism rather than Federation, due partly to the great distances, partly to the great diversities of race and language, and the yet powerful influence of caste. While there is undoubtedly a greater amount of intelligence among many nations than is found in other countries where the franchise is general, yet to the great mass the very idea of a franchise is absolutely unknown. The fact, however, that it is spreading and that the National Congresses held so frequently are helping it along, furnishes a most significant element in the problem.

In the Crown Colonies, such as Ceylon, Mauritius, Bahamas, Bermuda, Natal, etc., the problems are different, though not so unlike those of India, where it is a question of supremacy into which the number of colonists enter in as a very small factor.

That these have not been cared for as carefully as similar dependencies of Holland, France, etc., have been, is, perhaps, natural under the circumstances that have so absorbed the attention of the Department at home. They have, however, prospered, and the constant additions to their number in the form of "spheres of influence," make it all important that due attention be given to them. Especially is this true under the change of policy which from absolute refusal to accept Zanzibar, the Canaries, New Guinea, etc., has come to accept them all, and thus laid a heavier burden on the Nation of caring for multitudes of people and wide-spread lands of which we can know very little. Chartered companies such as the East Africa Company may seem to be the most feasible methods of solving the difficulties for the present, yet to many they seem to contain the seeds of dissolution, and the history of the East India, and Hudson's Bay Companies is not reassuring.

Closely connected with these general problems are those more specific ones that affect the colonies in their own life, the tendencies of society. These have been largely local. Colonial workmen have discussed special issues and special measures rather than the general policy of labor. Colonial members of Parliament are not so much delegates as men permanent in their seats and inclined to personal groups rather than to machine politics. Thus colonial social life has a high standard and nationalism and the labor questions are less prominent. The same causes lead to the better legislation for the protection of working-men, and a strong *esprit du corps* that opposes stoutly any assisted immigration, presses for the best methods of education, even at heavy Govern-

mental expense, and maintains a firm and respectful attitude in religion.

What then is to be the result in regard to the relations of these very diverse parts to each other and the mother country? Imperial Federation? The crucial test of that is the tariff question. A Zollverein between countries so diverse seems an impossibility, and to attempt an impossibility is to court defeat. Yet the race force of the Anglo-Saxon may find in the weakness caused by this lack of homogeneity a source of strength, and if she can learn the task, Greater Britain may be the most intelligent as well as the most cosmopolitan of States.

*A Stem Dictionary of the English Language.* By John Kennedy, author of "What Words Say." pp. 282. A. S. Barnes & Company, New York and Chicago. 1890.

The English language is composed in the main of three great elements: the Anglo-Saxon, the Latin, and the Greek. The Anglo-Saxon element consists of simple primary words, prefixes and suffixes. Each expresses a simple notion, and each may enter into various combinations for the expression of complex notions. The English child is born into a familiarity with these elements; they are his vernacular; a new word combination troubles him no more than a new sentence. A composite word embodies a virtual proposition, being in fact a descriptive phrase; and every child needs to recognize the elements of a phrase.

The Latin or the Greek element in English does not, like the Anglo-Saxon, consist of primary words, prefixes and suffixes; it consists, on the contrary, of stems, prefixes and suffixes. The stem has the exact force, but not the form of a simple primary word.

The English-speaking person needs the same facility in the Latin and Greek elements that he has in the Anglo-Saxon; otherwise he has a mastery, not of English, but of Anglo-Saxon. The life of no one is so restricted that he does not need a mastery of the English language as a whole, or in other words a mastery of the English language, as distinguished from a mastery of its Anglo-Saxon element alone.

A recognition of stem values completes the mastery of English. Those values may be recognized within the English language; they need but to be pointed out. The study of the ancient languages is justified by many beneficial results. But it is not necessary to study the ancient languages in order to learn the values of Latin and Greek stems in English. Those values may be learned by the simpler and more direct powers of pointing out. The value of a stem is but a simple matter of fact, whether we encounter it in English or in Latin or Greek.

The stem is the central element of the word containing it. The meaning of the word turns on the value of its stem; therefore a definition of the word involves a definition of its stem.

A dictionary of arbitrary definitions may be very helpful, but it is never satisfactory. The definition is likely to be but partly apprehended, if at all, and the term remains wholly unaccounted for. The treatment does not satisfy the reason, nor does it give any power over other words of the same origin or stem value.

The etymological dictionary serves every purpose to those who are ready to apply Latin, Greek, and other languages. The trouble with the etymological treatment is that it reaches no children and but few adults.

A stem dictionary seems the solution of the matter. Place stems in the category of words and define them. After giving the value of a stem, give immediately all of its applications. This economizes treatment, and brings associations to the aid of memory in fixing stem values.

The recognition by everybody of stem values, and the resulting mastery of English, will tend to an increase of general intelligence, to improved taste for the reading of standard literature, to more and better study of science, and to more and better study of the ancient languages themselves.



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 Family, The Emancipation of the, Mona Caird, North Am. Rev., July.  
 Farm Pupils in the Colonies, Macmillan's Mag., July.  
 "Faust," Lessing's, T. Bailey Saunders, Macmillan's Mag., July.  
 Federal Election Law, Political Necessity of a, Prof. W. S. Scarborough, Our Day, July.  
 Forty-Pound Salmon, G. W. Hartley, Macmillan's Mag., July.  
 Gambling at Sea, Another View of, Captain H. Parsell, North Am. Rev., July.  
 Germany, Women Physicians in, A. von Strande, Chautauquan, August.  
 Gloves, Neck Wear, Perfumes, and Handkerchiefs, Mary S. Torrey, Chautauquan, August.  
 Helping Others, The Fine Art of, Felicia Hillel, Chautauquan, August.  
 His Excellency the Governor, Ex-Governor, National Mag., London, July.  
 Holy Rood, The Dream of the, Cynewulf, Translated by Anna Robertson Brown, Poet-Lore, July 15.  
 Horseback, A Vacation on, Anna C. Brackett, Chautauquan, August.  
 Hypnotism, J. Preston Moore, Overland Mon., July.  
 Iconoclasm; Poem, John Harrison Woods, International Mag. of Truth, July 15.  
 Impression, An, A Poem, Rennell Rodd, Harper's Mag., August.  
 India, Street Life in, Edwin Lord Weeks, Harper's Mag., August.  
 Ireland, Country Life in, J. P. Mahaffey, M.A., Chautauquan, August.  
 Irish Farming, Curiosities of, Miss Cooper, National Mag., London, July.  
 Justice, The Spiritual Brotherhood of, Righteousness and Love, Editorial, International Mag. of Truth, July 15.  
 Law Which Changeth not, The Rev. W. V. Feltwell, International Mag. of Truth, July 15.  
 Letters and Science, Albin Putzker, Overland Mon., July.  
 Light or Shadow, Mrs. H. C. Cooper, North Am. Rev., July.  
 Lord Charles Beresford, Chas. J. Warl, M.A., Tinsley's Mag., July.  
 Love, The Apostle of; Poem, P. G. Whitcomb, International Mag. of Truth, July 15.  
 Lucky Accident, A, J. Ranken Towse, Chautauquan, August.  
 Magellan and the Pacific, Edward Everett Hale, Harper's Mag., August.  
 Man, The True Idea of, Rev. Chauncey Giles, International Mag. of Truth, July 15.  
 Marston's Shakespearianisms, II., L. M. Griffiths, Poet-Lore, July 15.  
 Mr. Parnell Answered, Right Hon. Arthur J. Balfour, Chief Secretary for Ireland, North Am. Rev., July.  
 New York, A Summer Outing in, Charles Barnard, Chautauquan, August.  
 New Zealand, Two Years in, J. W. Ingram, Chautauquan, August.  
 North Pole and the South Pole, The, Henry M. Prentiss, Overland Mon., July.  
 Northwest, The Minor Lakes of the, Horace B. Huds on, Chautauquan, August.  
 Old Fashioned Flowers, A Poem, Tinsley's Mag., July.  
 On Shore, Virna Woods, Chautauquan, August.  
 Our Farmers in Chains: A Signal, Rev. Harry Jones, National Rev., London, July.  
 Parable; Poem, Selected, International Mag. of Truth, July 15.

Paris, The Salons of, George Lafenstre, Chautauquan, August.  
 Pasteur's Prophylactic, C. Bell Taylor, M.D., F.R.C.S., National Mag., London, July.  
 Persian Literature, The Beginnings of, C. J. Pickering, National Mag., London, July.  
 Plantin-Moretus, Octavia Hensel, Harper's Mag., August.  
 Port Tarascon: The Last Adventures of the Illustrious Tartarin. III. Alphonse Daudet, Harper's Mag., August.  
 Priscilla, Henry S. Brooks, Overland Mon., July.  
 "Problems of Greater Britain," Critics of, Sir Charles W. Dilke, North Am. Rev., July.  
 Railway Men in Politics, Hon. Chauncey M. Depew, North Am. Rev., July.  
 Revelation Revealed (Chapter II.), Leo Michael and Jeanne Gabriel, International Mag. of Truth, July 15.  
 Royal Academy, Why not National, Cave North, Tinsley's Mag., July.  
 Sabbath Desecration, Transcontinental Notes on, Rev. W. F. Crafts, Our Day, July.  
 Scandalous Session, Q., National Rev., London, July.  
 Scotch Family, The Records of a, Mrs. Andrew Lang, National Mag., London, July.  
 Sealskin Année, Flora Haines Loughhead, Overland Mon., July.  
 Shadow Cast Before, The, C. E. B., Overland Mon., July.  
 Shakespeare, Walt Whitman's View of, Jonathan Trumbull, Poet-Lore, July 15.  
 Sixteenth Century Garden, A, Ferdinand Cohn, Chautauquan, August.  
 Smoke Plague and its Remedy, Edward Carpenter, Macmillan's Mag., July.  
 Some Women I Have Met, Frances E. Willard, Chautauquan, August.  
 Speaker Reed's Error, X. M. C., North Am. Rev., July.  
 Specialists, Questions to, Prof. Boyesen, Dr. Dike, Miss Willard, Our Day, July.  
 Social Precedence, a Claim to, Drawn by George Du Maurier, Harper's Mag., August.  
 Some Thoughts on Inebriety, Dr. J. F. Axtelle, Quarterly Journal of Inebriety, July.  
 Stage, Children of the, Elbridge T. Gerry, President of the Society for the Prevention of Cruelty to Children, North Am. Rev., July.  
 Statute Book, Curiosities of the, Cornhill Mag., July.  
 St. Martin, Annie Bronson King, Chautauquan, August.  
 Summer Furnishing, Susan Hayes Ward, Chautauquan, August.  
 Summer, Keeping Well in, Felix S. Oswald, M.D., Chautauquan, August.  
 Sunday Readings, Selected by Bishop Vincent, Chautauquan, August.  
 Tariff Discussion, Summing up the, Andrew Carnegie, North Am. Rev., July.  
 Tennyson, Alfred, To, Poet Laureate, Hugh T. Sudduth, Chautauquan, August.  
 To-day, The Capri of, Cornhill Mag., July.  
 Told by a Cat, A. G. Tassin, Overland Mon., July.  
 Two Steps and Where They Led, Mrs. Thos. Wolloston White, Tinsley's Mag., July.  
 Under Life, The, A Poem, Harriet Prescott Spofford, Harper's Mag., August.  
 Vague Christians, The Elsmere Church for, Our Day, July.  
 Valentia Del Sid, Stanley J. Weyman, Macmillan's Mag., July.  
 Vervain; A Poem, Augusta Hancock, Tinsley's Mag., July.  
 Virginia Sports, Ripley Hitchcock, Chautauquan, August.  
 Wales, The Prince of, Justin McCarthy, M.P., North Am. Rev., July.  
 Waltz of Chopin, Author of "Aut Diabolus, Aut Nihil," etc., Macmillan's Mag., July.  
 Warlike Europe, James M. Hubbard, North Am. Rev., July.  
 Weather Problem, No. 2, Hugh Clements, Tinsley's Mag., July.  
 Wellesley, Out-Door Life at, Louise Palmer Vincent, Chautauquan, August.  
 Westward, A Poem, John B. Tabb, Harper's Mag., August.  
 White Mountains, Henderson McCune, Overland Mon., July.  
 Why Some Women Cannot Obtain Employment, Kate Tannat Woods, Chautauquan, August.  
 World is too much with us, The, A Sonnet, William Wordsworth, Harper's Mag., August.

## Books of the Week.

## AMERICAN.

Advice on note forms. W. C. Sprague. Collector Pub. Co., Detroit, Mich.  
 Annual Statistician and Economist, 1890. L. P. McCarthy. L. P. McCarthy, San Francisco.  
 Cases decided from June 22 to Oct. 19, 1888; W. D. Fuller, St. Rep. Michigan, Supreme Court. Callaghan & Co., Chic.  
 Cases, Reports of; cont. a part of the cases determined at the April Term, 1889, and all of Sept. Term, 1889; by M. E. Beck. Colorado. Supreme Court. Callaghan & Co., Chic.  
 Cases, Report of; F. M. Brown, St. Rep. Missouri Supreme Court. E. W. Stephens, Columbia.  
 Cases, Reports of; Jan. 14—March 21, 1890, with notes, references and index; by H. E. Sickels, St. Rep. New York. Court of Appeals. Ja. B. Lyon, Albany.  
 Church and State under the Tudors. Gilbert W. Child. Longmans, Green & Co.  
 Connecticut, The Cyclist's Road-book of; cont. maps of each County of Ct., and Westchester Co., N. Y., showing all public roads, with reported cycling roads, designated and classified. Rev. ed. C. G. Huntington, Conn. Brown & Gross, Ct.  
 Criminal Code, with forms and precedents of indictments, informations and affidavits, forms for writs, docket and journal entries, and digest of decisions; by Marcus F. Wilson, Ohio. Robt. Clarke & Co., Cinn.  
 Decorative design: an elementary text-book of principles and practice. Frank G. Jackson. J. B. Lippincott Co., Phila.

Egyptian Sketches. Jeremiah Lynch. Scribner & Welford.  
Evolution and Social Reform. 1. The Theological Method. J. W. Chadwick. Ja. H. West, Bost.

Glances at Great and Little Men. Paladin (pseud). Scribner & Welford.  
Gospel and Modern Substitutes, The. Rev. A. Scott Matheson. Fleming H. Revell, N. Y. and Chic.

Greenland, Two Summers in, an artist's adventures among ice and islands in fjords and mountains. A. R. Carstensen. J. B. Lippincott Co., Phila.

Idols by the Sea: Sermons. Rev. F. W. Clendenen. Ja. Pott & Co.

In Darkest Africa; or, the quest, rescue and retreat of Emin, Governor of Equatoria. H. M. Stanley. C. Scribner's Sons.

#### GERMAN.

Ausbildung der Infanterie für das Gefecht im Walde. Maj. Gen. Alois. Hauschka. 3 Aufl. gr 8. (51 S. mit 2 Karten). Seidel & Sohn, Wien.

Aus deutschem Hause. Preisgekrönte Novelle 8. (186 S.) Hinstorff, Danzig.  
Bauhütte Die. Archit. Prof. H. Herdtle. Eine Sammlg. Architektur. Details 57-59 Heft hoch 4 (12 Autograf Taf. Wittwer's Verlass, Stuttgart.

Blume die u. Sträucher des Waldes, in botan und forstwerthschaftl. Beziehg, geschildert 2 & 3 Lfg. Imp. 4 (S. 33-80 mit 26 Textfig. und 6 Farbendruck-Taf.) Hölzel, Wien.

Cedant arma togæ! Antwort auf Videant Consules gr 8. (27 S.) Wilhelm, Berlin.

Dante's Beatrice im Leben u. in der Dichtung. Dr. Osk. Bulle. 8 (vii. 140 S.) Hüttig, Berlin.

Der Weihnachtsabend v. Charles Dickens. Hrsg. in Stolze'scher Stenographie v. Max Funcke gr 8. (99 autogr S.) Dartmund 1889 (Garms).

Deutsche Sagen u. Geschichten. Carola Freiin von Eynatten. 8. (iii. 238 S.) Haustem, Bonn.

Deutsche Litteratur u. der Einfluss fremder Litteraturen. Dr. Cäsar Flaischlein. Farbige Taf. gr. Fol. Met. Text. 4. (8 Sp.) Goschen, Stuttgart, cart.

Duellstrafen materialien, gesammelt. Rechtsanwalt Breslauer. 17 s. m. 1 Tab. Rosenbaum u. Hart, Berlin.

Finder u. Erfinder. Erinnerungen aus meinen Leben. 2. (Schluss.) Bd. 8. (xi. 447 S.) Frdr. Spielhagen. Staackmann, Leipzig.

Frauen die d. 19. Jahrhundert Bibliographische und Culturhistor. Zeit-u-charaktergemälde von Lina Morgenstern. Mit Illust. Verlag des Deutschen Hausfrauen Zeitung, Berlin.

Fechtbruder, Der. L. Haidheim. Erzählg. 8. (204 S.) Yanke, Berlin.

Frau Buchholtz in Riesengebirge. Wilh. Anthony gr 8. (xii. 212 S.) Brieger, Schweidnitz.

Führende Geister (Eine Sammlung v. Biographien.) Hrsg. v. Dr. Ant. Bettelheim. 1 Band. Inhalt. Walther v. der Vogelweide. Ein Dichterleben von Ant. E. Schönbach. Ehlermann, Dresden.

Genealogie der europäischen Regentenhäuser f. 1891 unter Benützung amil. Quellen hrsg. Neue Folge. 19 Jahrg. Geh. Ob. Reg.-R. Dir. E. Blenck. Verlag d. Kai. statist. Bureau, Berlin.

Geschichte d. Deutschen Volks u. seiner Kultur u. Mittelalter in 2 Bdn. 1 Bd. Inhalt Geschichte des Deutschen Volkes u. seine kultur zur zeit der Karolingischen u. Sachsichen Könige. Duncker & Humblott, Leipzig.

Geschichte der Befreiungskriege. F. Försters. Dümmlers Verl., Berlin.

Gewinnbetheiligung der Arbeit. Jean Baptiste, André Godin u. seine Schöpfung d. Familisterium v. Giuse (Aisne) in Frankreich e. prakt. Versuch zur Lösg. der Arbeiterfrage Gekr. H. Häutschke. Walther & Apolant, Berlin.

Graf Bismarck u. seine Leute, während des Krieges mit Frankreich. Nach Tagebuch blättern (viii. 635 S.) E. Trübner, Strassburg.

Hans Kühnenburg. Ernst Ernoth. Eine Sage vom Oberhartz in Romanzen. Neue Ausg. 16 (48 S. m. 1 fotogr.) Osterode 1889 (Sorge.)

Holzbauten, Charakteristische der Schweiz von 16 bis 19 Jahr hdt. Nebst deren innern Ausstattung nach der Natur aufgenommen. 2 Lign Fol. 8 Lichtdr. Taf. nebst Text S. 5-10 m. Illust. Cläsen & Co. in Berlin.

Illfahrten, Meines Onkels. Ernst Chabot. Novellen 8. (viii.-92 S.) Oehmigke's Verl, Leipzig.

Im Passionsdorf. Arth. Achleitner. gr. 16, 46 S. m. ein karte und Festspielplan. Scherzer, München.

Im Zauberbann des Hartgebirges. Marie Kutschmann. Harz Sagen u. Geschichten. Mit 8. Farbendr. Bildern u. 32 Holzschn v. Theodor Kutschmann. Flemming geh., Glogau.

Lebensdauer der u. der Arbeitsfähigkeit. Formeln f. der Gesetzé der. Sitzungsber der Würzb. phys-med. Gesellschaft. 11 S. mit ein Fig. Stahel, Würzburg.

Licht u. Elektrizität ub. die Beziehung zwrischen. Ein vortrag geh. bei der 62 Versammg Deutscher Naturfoischer u. Aerzte in Heidelberg. Prof. Heinz Hertz. Strauss, Bonn.

Nationalzeit, örtliche od Weltzeit? Dr. J. C. Böttcher. Vortrag in der gemeinnütz. Gesellschaft zu Leipzig, geh. (Aus Grenzboten). gr 8. (16 S.) Grunow, Leipzig.

Prof. D. C. Wendel in Berlin u. der Hypnotismus. Carl Gerster u. Carl du Prel D.D. Friederich, Leipzig.

Sozialdemokratischen Ideen, der Kampf gegen die beleuchtet vom Standpunkte der Volksschule. Rekt. Grünewald. 3 Aufl. gr 8. (49 S.) Buchhandlung der Deutschen Lehrer Zeitg, Berlin.

## Current Events.

Thursday, July 17th.

The House passed the Land Grant Forfeiture Bill.....Destruction of life and property in Pennsylvania and New Jersey by severe gales..... Judge Howland rendered a decision in the Circuit Court at Indianapolis in favor of the Germans, in reference to the teaching of German in the Public Schools.....The Republican Convention of the 21st N. Y. District nominated John M. Weaver for Congress.....Minnesota Farmers' Alliance nominate S. M. Owens for Governor.....The celebration of the golden jubilee of Bishop de Goesbriand at Burlington, Vt.....Mrs. Bottom, the founder of the King's Daughters' Circles, spoke at Ocean Grove.....Superintendent Porter, of the Census Office, completed the official rough count of the population of N. Y. City, which shows a population of 1,513,501; an increase of 25.4 per cent. during the last decade.....The Cloakmakers' Strike takes a new start; the lock out no nearer settlement.

A number of the prominent citizens of Fez arrested for an attempt to murder the Sultan.....The parish church, the synagogue and seventy houses burned at Rosenau, Hungary.....Battle between the forces of Guatemala and San Salvador in San Salvador: Guatemalan forces defeated with heavy loss.

Friday, July 18th.

The House Committee on Elections decided two more contested elections in favor of the Republican contestants: they were (Florida) Goodrich v. Bullock and (West Va.) McGinnis v. Alderson, decisions in favor of Goodrich and McGinnis.....The House Committee on Invalid Pensions ordered a favorable report on Bill allowing a pension of \$3,000 a year to the widow of Gen. Fremont.....John P. Buchanan, President of the State Farmers' Alliance, nominated for Governor of Tenn. by the Democratic Convention at Nashville.....The Farmers' Alliance in Minn. nominated Gen. H. J. Baker for Congress.....Congressman Roger Q. Mills addressed a meeting of 5,000 persons at St. Joseph, Mo., on Tariff Reform.....John Steele, the Mayor of Tusculumbia, Ala., shot dead.....N. Y. City: Four floors of the Western Union Telegraph Company's building, including the Associated Press offices, burned; entire loss \$250,000.....The License of the notorious Sixth Ave. Hotel, revoked by the Excise Commissioners.

Eugene Schuyler, the American Consul-General at Cairo, died.....The Manchester Canal Company's Warehouse in Liverpool burned; loss \$300,000.....Dr. Peters, the German Explorer, arrives at Zanzibar.

Saturday, July 19th.

The Senate passed the Sundry Civil Appropriation Bill.....The House discussed the Original Package Bill.....Secretary Windom issued a circular rescinding the circular of April 17, 1888, in reference to the purchase of bonds.....The Hon. James P. Walker, Member of Congress from Mo., died at Dexter, Mo.....The Farmers' Alliance of the 2d District, Minn., nominated James Baker for Congress; and in the 2d District, Kan., nominated Albert F. Allen for Congress.....James M. Brown, of the banking-house of Brown Bros. & Co., died at Manchester, Vt.....The Excelsior Geyser, in Yellowstone Park, became active; the first time in two years.....Judge Thurston, of Omaha, President of the Republican National League, and attorney of the Union Pacific R. R., arrived in N. Y. City.....An explosion in the foundry of Cassidy & Adler, No. 531 West 55th St.; sixteen men severely burned by molten metal.

Sunday, July 20th.

A monument to Count Schwab dedicated in Boston.....A party of distinguished Mexicans arrive in Chicago.....Large machine works of J. C. Todd at Paterson, N. J., destroyed by fire.....New York City: Memorial Service in honor of General Clinton B. Fisk, at the Lenox Lyceum.

It is announced to-day that Mexico's Railway Loan of £6,000,000 has been awarded Baron Bleichroder of Berlin.

Monday, July 21st.

The Senate began the debate on the Tariff Bill.....The House adjourned on the announcement of the death of Representative Walker of Missouri.....Members of the Soldiers' Home, Leavenworth, Kan., held an indignation meeting, and denounced Senator Plumb.....Frost at several places in Litchfield Co., Conn.; in Onondaga Valley, and Del. Co., N. Y., and in Maryland.....The Rev. Dr. Jacob Krebbiel, of the M. E. Church, died in Cincinnati.....Conrad Braker, Jr., of the wholesale drug firm of H. J. Braker & Bro., and one of the first editors and owners of the *Staats Zeitung*, died at Shelter Island, L. I.....N. Y. City: Business resumed at the Western Union Building; 300 operators at work.

The sixtieth anniversary of Belgian independence, and the twenty-fifth year of the reign of King Leopold, celebrated in Brussels.

Tuesday, July 22d.

The Senate considered the Indian Appropriation Bill.....The House adopts a substitute for the Senate "Original Package" Bill.....Tornado in North Dakota; seven lives lost.....Cloud-bursts in Colorado and Arizona do great damage.....N. Y. City: Mr. and Mrs. Henry E. Abbey sailed for Europe.....Frederic R. Coudert, a distinguished lawyer, was thrown from his horse and severely injured.....The directors of the Western Union Telegraph Company decide to remodel the upper stories of the main building, which was destroyed by fire.

Buenos Ayres greatly agitated over the discovery of a conspiracy to overthrow the Government; 4,000 troops and 3,000 armed policemen garrison the Government building and cathedral.....Parliamentary Conference on international arbitration opened in London.....The Ministers of Costa Rica and Nicaragua signed a treaty of alliance with Guatemala.....Sir John Lubbock elected Chairman of the London County Council, succeeding Lord Roseberry.

Wednesday, July 23d.

The House closed the debate on the Bankruptcy Bill.....The President sent to the House the official correspondence between the United States and England, relative to the Behring Sea question.....The Hon. John Charlton, a Liberal Member of Parliament of Canada, visited the Senate.....The annual meeting of the Catholic Archbishops of America at St. John's Seminary at Brighton.....Grand Army day at Silver Lake, N. Y.....Tornado in Minnesota.....Commencement Day at the Ocean Grove Sunday-School Assembly.....N. Y. City: The Hannibal Colored Republican League indorse the Lodge Bill at a public meeting in the Abyssinian Baptist Church.....James M. Brown buried.....Strike of the employes of the Street Cleaning Department.

The National Line Steamer *Egypt*, from New York for Liverpool, abandoned on fire at sea; no lives were lost.....Closing session of the Universal Peace Congress at London.....David Dudley Field's speech called forth enthusiastic applause.